NEW LIGHT'S

SELECTED ESSAYS

for College and Competitive Examinations

R.P. DATASON

ESSAYS

A

NEW LIGHT'S

SELECTED ESSAYS

(for College and Competitive Examinations)

BY

R.P. DATASON

NEW LIGHT PUBLISHERS
NEW DELHI - 110 008

Published by
NEW LIGHT PUBLISHERS
B-8, Rattan Jyoti, 18 Rajendra Place
New Delhi - 110 008
Phone: 5712137

ISbN 81-85018-51-0

Laser typesetting
The Exact Page
194, Guru Nanak Market
New Delhi-110005.

Printed by
STAR Offset Printers, Delhi

CONTENTS

OUR PUBLICATIONS

ON ESSAY WRITING

N-48	Up-to-date School Essays	22.00
N-224	Latest Essay	40.00
N-261	Essays, Letters and Paragraphs	14.00
N-297	Essays & Letters for Juniors	15.00
N-303	Selected Essays	25.00

Get these books from your nearest Book sellers or direct from:

NEW LIGHT PUBLISHERS
B-8, Rattan Jyoti, 18 Rajendra Place
New Delhi - 110 008
Phone: 5712137

ESSAY WRITING

There are four types of topics which are set for essay writing: (i) Narrative, (ii) Descriptive, (iii) imaginative and (iv) Argumentative,

Narrative type of compositions are those in which a story is told. Various incidents are given in their natural order. It means that the incidents which have happened earlier should be taken up first and other incidents should be taken up later on. For example, *"How to prepare a cup of tea"* is a topic for narrative type of essay. The writer should mention the boiling of water, then putting of tea leaves, adding of milk, etc.

But just the narration of incidents can never be impressive. Every incident should be described by picking up significant details. For example, if a person is narrating the incident of boiling water he should describe it thus-

"The water in the kettle started jumping up. Either it wanted to come out of the prison or it was looking at the person who had been torturing it. Steam seemed to be the sighs of the water undergoing that torture. It is generally said that the sighs of a lover can riase fire and it can be said with equal truth that sighs of a tortured person can blow up roofs"

Similarly if one is writing an essay on *"Ride in an old motor car"* and an incident with regard to the failure of brakes is to be given it should be described thus-

"I saw the red light. I applied the brakes but to my great surprise the car did not stop. The traffic inspector whistled, people shouted at me, vehicles came to a screeching halt but I was sitting helplessly at the steering wheel."

Had we written the above-mentioned incident in a narrative manner we should have simply written : "The car did not stop because its brakes had failed." Clearly the second manner of writing is not very impressive.

Descriptive essays should always be written in a descriptive manner. The above-quoted incident which tells us about the failure of brakes of the car gives us the descriptive style. For example *"Spring in your garden"* is a topic for descriptive composition. If the writer just says "There are various types of flowers in my garden" it is unimpres-

sive. The writer must say-

"The muskrose with its red petals opened like winged arms of a . fairy is beautifully contrasted with blue coloured violet. The sun flower with its broad face looked like sun with its divergent rays..."

From the above-quoted lines it is quite clear that *similes* and *details* add to the beauty of the description. For example, petals of the flower are compared with the winged arms of a fairy.

Secondly, significant details should be picked up. For example, in the above-mentioned topic if we give details of the beds of the flowers or of the length and breadth of the garden it will not contribute to the total effect of the essay. Only those details which contribute to the totality of impression should be taken up.

Imaginative topics are those in which the writer has to use his imagination to write. For example, "*An imaginary flight to the moon* " or "*Had I been a bird* ' or "*Worm's view of the world*" are topics for imaginative writing. The important thing about these types of topics is that the incidents should (i) have logical connection and (ii) not be improbable. For example, while writing on "*Had I been a brid*", if one writes that "I would do the work of a spy and report the secret talks", it would be improbable because birds do not do this work Similarly one incident should lead to the other. In imaginative writings one can made use of descriptive or narrative methods. For example, for writing a composition on "*On Seeing the first grey hair on your head*" one can begin thus

"It was my birthday. My friends had started pouring in. For giving finishing touches to the combing of my hair, I stood before a full-sized mirror. Despite forceful sweeps of comb one hair refused to be cowed down. It was rebellious? A grey hair ! A white man among the blacks ! I just laughed at it heartily."

At this stage if we just say that "I started thinking about old age" it will be illogical having no link. So we should say -

"Soon I saw my grandmother holding a stick and half bent over it walking towards me. Her disorderly white hair, withered face and occasional cough made me to think of my approaching old age. Will I be as old as she is, one day ? Is the grey hair a signal of old age...?"

Argumentative topics are those in which you are to prove something with arguments. For example, topics like "*Future of democracy*

in India " or *"Why I do not like rainy season.* etc". belong to this category. In this type of essay, only statements will not help ; argument must be given . If we say "Science has done harm" we give a statement but if we rewrite it as, "Science has done harm because it has made us mechanical" it becomes an argument.

Quotations may be given but they must have three purposes to serve (i) either for decorative purpose, or (ii) for criticising another person's point of view, or (iii) in place of argument. Quotations must be very very short, couched in good and impressive language.

Argumentative essay is divided into five parts, namely: Exposition, Rising Action, Climax. Falling Action and Ending.

Exposition :Here we take up slant of the topic. If the topic is topical, we should connect the slant with the present set of circumstances. To make it clear, I may say that as in the topic" *Train journey by night*" slant lies in the word 'night' ; so in the topic "*Movements and not men make history*" slant lies in the phrase 'make history'.

Rising Action : In this we expand the area of discussion. We take all other aspects of the problem and just touch them.

Climax: This is the most important part of an essay. It must cover 3/4 of the total length of the essay. Arguments for and against are taken up so that one point of view may emerge out of it.

Falling Action : All the threads, spread over, are picked up.

Ending : It should not be abrupt and a sort of anticlimax. It should give one point of view, particularly in the case of those essays which have an interrogation.

Other essentials of an argumentative Essay

(a) *Logicality* :	No contradictions should be there.
(b) *Contemporariness* :	The essay should be afloat in the present set of circumstances.
(c) *Argumentative* :	Each point should be argued out, that is, supporting arguments should be given. Illustrations from different sources of knowledge should be given.

Several Commissions which have probed Communal riots have found that it was possible to have kept down the extent of loss of lives and damage to property, had the steps taken by the administration been timely and purposive. It may not be possible to prevent a riot every time but it is certainly within the capacity of the administration to contain the fall out. But there was the lack of political will; not enough attention has been paid to the question of conveying the message to those who have developed a vested interest in promoting periodical riots that they cannot hope to buttress their communal leadership. In fact the base of their leadership has been broadening with every riot.

No less disquietening is the growth of caste violence which has reached frightening proportions in some regions. Dr. B.R. Ambedkar moving the final reading of the constitution in the Constituent Assembly observed: "On the social plane we have in India a society based on the principle of graded inequality which means elevation of some and degradation of others. On the economic plane we have some who have immense wealth as against many who live in abject poverty. On Jan. 26 1950 we are going to enter into a life of contradictions. In polities we will have equality and in social and economic field we will have inequality. We must remove this contradiction ---- else those who suffer from inequality will blow up the structure of political democracy ----". We are still in the process of dismantling what we had inherited. We are trying to usher in a society in which violence of injustice, violence to human dignity and violence to human rights will all become a part of the history that we have left behind. For far too long we had a society which can aptly be described,in the words of Tagore as one in which "the few are more than the many". Vested interests do not allow us to achieve the ideals laid down in our Constitution. Whatever changes towards the realisation of the goal have been made, demand a new pattern of interpersonal relationship which regains a measure of adaptability of the participants. This has not been forth-coming. So the result is conflicts and consequent violence which appear to be concomitant of the ongoing social change.

The rural areas of Bihar and Uttar Pradesh have been disfigured by cruel and endemic violence because of land disputes. The land reform measures as have been implemented have fallen short of legitimate expectations which were initially fostered among the landless peasants during the national movement. The state of the land reforms as it existed on the eve of the Sixth Five Year Plan in 1980 was described thus. "Necessary determination has been lacking to effec-

tively undertake action particularly in the matter of implementation of ceiling laws, canalisation of holdings and in not rigourously pursuing the concealed tenancy and having them vested with tennency or occupancy rights as enjoined under the law. "The Commission for Scheduled Caste and Scheduled Tribes in its Fifth Report had concluded that in many states the necessary political will to implement land reform was singularly lacking. This gap between promise and performance has generated considerable volume of avoidable violence. The issue related to land often get an infusion of caste feeling and mindless violence erupts. The ruthless massacre of the land owners or the tillers has been going on in U.P and Bihar.

Reservation is another explosive issue that has tended to aggravate caste animosities. Violence arising out of this issue has rocked Gujarat, Andhra Pradesh and Karnataka and mow the whole of the country. It must be made clear that the reservation that is being resisted is not what has been conceded to Scheduled Caste and Scheduled Tribes. It is an expanding base of reservations among the so called back-ward castes that threaten to produce a backlash. The vested interests in backwardness that reservation has created might also lead to a realignment of Communities on lines that can only perpetuate the present division.

The conclusion that follow this study of the violence that permeates the present Indian society is that the changes sought in the different fields are not accompanied by appropriate and matching institutionally mid-wifeing. So chances are that the institutions will cease to become relevant violence becomes inevitable only to the extent of the inadequacy and ineffectiveness of the institutional infra-structure in general and the criminal justice system in particular.

MODERN MAN'S APATHY

Scheme of the essay

Exposition : Violence has become a way of life in India.

Rising Action : People are moved by the suffering of others.

Chimax :

(a) There are many causes of people's indifference to human sufferings (i) deaths are reported numerically and events are examined chemically (ii) fear of law and police (iii) fear of reprisal (iv) helplessness (v) Terrorists rationalise their actions.

(b) Violence is the language against societal injustice.

(c) Inherent tendency to destroy.

Ending: Indian *psyche is fractured* so needs heeling up.

Violence has become a way of life in India. Terrorists kill people without any sense of remorse Communalist indulge in violence without any reason, politicians boost up their image by patronising violence, workers and students resort to violence for getting their grievances redressed. It is correct to say that Indian psyche has lost the non-violence exemplified by a Gandhi or a Budha. In its place we have accepted naked and maimed beggar, child labour, burning of brides and count-less deaths as a result of war or accident. The two new types of violence-terrorism and rioting make the age-old caste based notion of untouchability pale into insignificance. All these have left the Indians unmoved by human sufferings. Such a blunting of emotions itself manifests in a variety psychological reactions.

Death is reported simply numerically–ten killed, three injured. These faceless, nameless dead seem non-human. It fails to arouse any deep feeling of loss or pain. The disasters like the Bhopal gas tragedy, blast in Kanishka make us to with-draw psychologically and resign ourselves to the tragedy. The riots in Meerut and Ahmedabad have left people helpless that is we accepted death a reality to live with. If the reality seems threatening, the psychological mechanism of denial is used – we say to ourselves it cannot happen in our city or to ourselves. When tragedy strikes the unconscious, sadistic and aggressive impules, in many individuals, are aroused. The gory details of tragic events are discussed clinically, news reports read and compared. Many secretly relish such happenings and so discussions are held on them. Though most will not cousciously accept them psychologists attribute such impulses to a sense of irritation and depersonalisation which are common among city dwellers. This leaves them inmune to human sufferings.

Indifference to human suffering also stems from fear of law and the police. People shy away from social responsibility due to the police and the law leaves people incapable of being responsive to human misery. Fear of reprisals is another important reason why people turn away from suffering. The attackers generally have helper of the victims as their targets because they are out to destroy every trace of being identified. Another reason for this type of callousness is "bystander

apathy" – one individual takes his cue for behaviour from those of others"If others donot come to the victim's help why should I?" is the argument that a person gives to himself. Such a trend of thinking is due to the diffusion of responsibility. The non-panic behaviour exhibited by others acts to restrain ones' own desire to help.

There are situations where a person is relatively powerless to help an innocent victim. A non-swimmer can only watch a bather drown or a single bystander can do nothing when a gang attacks an individual. Sometime people come to terms with the sufferings of the victim by blaming him. Learner, a sociologist, has proposed a theory which suggests that people believe that there is an appropriate *fit* between what people do and the outcome of their actions. People tend to get what they deserve and deserve what they get if this theory operates in the psyche of many persons then suffering and misfortune would somehow seem as merited by the fate of the victim. This thinking also to protect one's ego from the realisation of the threat of such possible attacks on oneself. Such a defensive ego mechanism leads to a perception where one devalues the victim and thus reduces his sufferings. It also absorbs the helpless looker from a sense of guilt at not having come to the aid of the victim.

What about the harm doers' attitude towards the victim? How does the individual who cause the death or suffering to another human being deal with the distress? Tacitus said: "'It is characteristic of human nature to hate the man you have wronged" A wrong doer will devalue the victim, minimise the gravity of his act and compulsions for doing it.Thus the rationalisation of the act provides intellectual support for the act so terrorists who kill, goaded by the passion of their cause, see violence as part of their sacred duty in the deliverance of the oppressed. This makes human life expendable in the struggle against the established order. The anarchists regard deed as appropriate and words as empty. Violence is regarded as the easiest language to speak about the society's injustice. Violence also has a "cleansing" value through which the disadvantaged seeks to get even and spear head his cause.

Freud regarded destruction as inherent in the psyche of man. Feelings of indiscrimination and frustration get released while engaging in or viewing violence. Perpetrators and participants in violence have little or no faith in the democratic process of change and justice. This leaves the cold blooded killers with total rationality for his murderous action and after callousness for the life that he snuffs out.

Perhaps educated unemployment is one of the prime causes of discontentment in our society. This brings about the widening chasm in the life style of people. Individuals look at the affluent style and feel a sense of injustice in their lives. Since the traditional and fatalistic way of accepting one's lot have long been given up, anger and dissatisfactions ride high. These are ready to latch on to any target. When sentiments are whipped up along caste, communal or sociological line as has been done for political end then an entire group readily accept their inferior social status to certain discriminations and prejudices hoped at them. Since the normal democratic process is too slow and uncertain they decide to indicate the change and correct the injustice forthwith - through killings and terrorism. Weaning away these emotionally blinded but educated persons through a process of confidence restoration is necessary. Healing a fractured psyche is no easy but sincere and persistent effort will have to be made.

EVILS OF URBANISATION – ITS CAUSES AND CURE

Scheme of the essay :

Exposition : There is a growth of slums and unplanned colonies.

*Rising Action :*Urbanisation is co-terminus with absence of planning.

Climax :

i) price of the land hardly covers land acquisition.

ii) Industry is incapable of contributing to municipal revenues.

iii) There is the necessity for some taxes

Ending : Some Suggstions

The growth of slums and unplanned colonies inadequacy of services, encroachment of public land increasing inefficiency in management system and almost total chaos constitute the ugly face of unbanisation in India. In the existing towns the manifestation of growth are the degeneration of old city areas, a negation of planning due to the rise in colonies and an unchecked growth in peripheral areas. In the new towns specially those which have grown as a result of the location of large scale industries in backward areas, unbanisation is almost coterminus with a total absence of planning and even the elementary

infrastructure necessary for the existence of a city. All the new major industrial towns– Rourkela, Durgapur, Bhilai, Korba and Singrauli – present the picture of thriving industry surrounded by one huge slum.

The problem is that industries are set up in the backward area because of the concessions offered there. Such areas have little or no urban infrastructure and certainly no management system for handling urban problem. Land is allotted at throw away price with the added attraction of the infrastructure to service. A handsome package of incentive such as power subsidy, capital subsidy, interest subsidy easy availability of raw material etc are offered to the industry. the financial institutions are forced by the government to give preference to the funding of new industries. Sometimes the industry builds a company town for a section of its labour force but generally there is no investment in the township. The result is that while the industry is handsomely housed and is equipped with the most modern machines the surrounding areas degenerate into slums. In other countries new towns present vistas of planned settlement, but it is not so in India.

Generally speaking, in the new towns land is available on very generous scale – the price of the land hardly covers land acquisition cost so nothing is left for developing the town ship. So if we want to develop the towns properly price of the land will have to be raised. But states cannot do so because there is a fierce competition among the states to attract industry. So there should be a uinform land pricing policy in all the backward areas in which the land price would consist of the three elements : cost of acquisition, cost of industrial land development and cost of township development. In backward areas a range within which land price may be fixed should be prescribed and this range must take care of the cost of township development. An alternative would be to extend incentive to industry for contributing towards town ship development.

The second set of issues relates to industry and allied activities located in existing cities and towns. There are two types of economic activity which brings pressure on cities. The first relates to existing industry much of which is obsolete, economically ill, incapable of contributing substantially to municipal revenues but reasonably attractive to the unskilled from rural areas. The second are new industries which are located in large cities because of the advantage of cluster. They too take full advantage of the existing social infrastructure without contributing at all to its improvement or enlargement. In fact the

existence of such infrastructure is taken into account while costing the project for profitability. Such activity must also be tapped because it causes an increase in city population, exerts greater pressure on the municipal services and also generates a great deal of informal activity. There is a certain amount of token contribution by business to city improvement largely in the form of decoration of the road roundabouts but no real contribution by way of housing, investment in services school and hospitals. The end result is slums and services which are over utilised to the point of collapse.

In order to make such activity contribute to city development a heavy tax, federal, state and municipal on business locating in existing cities and towns in necessary. Along with it there should be tax rebates going all the way upto 100 per cent for investment by business in housing, development of infrastructure within a given locality construction and maintenance of schools and hospitals. There should also be tax incentives for locating residential colonies of workers outside municipal limits. To the extent that business directly contributes to the creation of social assets and their maintenance the municipal burden is reduced. The tax rebates would be amply made up by the net addition to pucca housing and business premises which unlike hut-clusters would contribute to both taxes and rebates in future and thus enhance local resources. If fiscal incentives are tied to the actual creation of social assets, the wastage inherent in passing revenues through a public budget before expenditure is incurred would be avoided.

NEED FOR VOCATIONAL EDUCATION

Scheme of the Essay

Exposition : Present system of education is defective

Rising Action : Vocationalisation of education at the school stage is a world wide phenomenon.

Climax

i) Vocational education makes students employment -worthy

ii) It is given importance in 10+2 system.

iii) It should not be equated with the training of technicians.

iv) It failed because many issues remained unattended.

Falling Action :There should be co-ordination in different depart-

ments.

: Structural and functional changes are necessary to make it a success.

There has been a general dissatisfaction against the prevalent system of education in India. It has been described as sterile, bookish and examination oriented. Despite many attempts to improve it continued and stick to the line laid down during the British rule. Even the system of Basic Education propounded by Mahatma Gandhi did not make much headway. Everybody agrees that the reorganization of the educational system and the introduction of vocationalisation are necessary.

Vocationalisation of education at the school stage is a world-wide phenomenon with more emphasis on it in the developed countries. The idea is catching up in the developing countries because of the progressive technological advances. These changes demand a manpower equipped with high degree of skills and proficiency in widely diversified fields. Obviously the present system of general education cannot foot the bill.

The members of the unemployed educated youth has been increasing at an alarming rate. The fact that the present education by not making these youth good enough to earn their own livelihood and contribute to economic viability has made the planners and the social scientists to refashion it to meet the demands not only of today but also of tomorrow. There are many objectives of the vocationalisation of education in India. It will help in linking education with productivity only vocational education can make students employment-worthy; they can seek self employment if the need arises. Students will also get occupational background and familiarity with tools, material, processes and technical knowledge along with related sciences. Nearly fifty per cent students will have to take vocational stream so less number of colleges for higher education will be needed.

Vocational education is given much importance in the 10+2 recommended by the Kothari Commission in 1961. The higher secondary stage was envisaged in order to end the 12th year with more accent on vocationalisation involving diversification and specialisation in the subjects suited to the intellect of the students.

Vocationalisation was introduced in eleven states and three union

territories. There are more than 115 vocational courses already offered in various states and union territories. The major vocational areas are agriculture, commerce, home science, health and para medical and technical vocation. For laying down the guide-lines and for supervising and co-ordinating an All India board of vocational education has been set up. Under the Union Ministry of Education an apprenticeship scheme of Rupees two hundred for a period of six months is in operation. Some other steps such as amendment of Apprenticeship Act setting up of model +2 vocational institutions and adequate central assistance to be paid are under the active consideration of the government.

Vocational higher secondary education should in no case be equated with the training of the technicians. Vocational education prepares students to understand social realities so that they themselves find out their own potential. This education prepares crucial middle level of trained manpower in certain specific competencies without which neither production can be increased nor public service be improved. Practical training and work form an important part of this education.

The vocational education aims at not only preparing students for different jobs in industries, offices, hospitals but also for self-employment. For this purpose a reasonable estimate of manpower is required. Moreover the range of available occupations and the trend of the emerging vocations should be made. This was suggested by N. C. E. R. in the document *"Higher secondary education and its vocationalisation"*.

Many issues still remained unattended to in the monitoring and implementation of the vocationlisation of education. Firstly regional needs and local employment opportunities were hardly taken into consideration. Secondly minimum qualifications for recruitment to the services in the government and public sector were not modified. And no preference was given to those completing the vocationlised stream. Thirdly, there is the lack of opportunities and preferences to the students to improve their qualifications in the same course in a higher vocational institution. So students find no motivation for going for these courses. Fourthly vocational courses were introduced in the states very hurriedly and without adequate preparation. No vocational surveys were conducted so they did not have any information regarding employment opportunities, emerging patterns of occupations and job training

facilities. The states selected vocational courses without taking these things into consideration. Fifthly the heads of the institutions where these courses were introduced had no clear concept of the philosophy. Similarly teachers did not have adequate qualifications and professional experience to conduct these classes. That is why the scheme could not succeed.

An important pre-requisite for the successful implementation of the programme is to bring about cooperation and co-ordination among agencies, departments, organisations working in the areas of vocational education for the purpose of on the spot training and employment. No special cell for vocational education was set up in the Directorate of school education.

Vocationalisation denotes a major transformation in the educational system. So it cannot be achieved without important structural and functional changes in the entire set up. It is a happy augury that promised to reorganise vocational education in order to align it with industry, agriculture, communication and other productive sectors of our economy . The decision to delink jobs from degrees is a step in this direction.

INDIAN ECONOMY SINCE INDEPENDENCE

Scheme of the essay

Exposition : British rule had created stagnant economy

Rising Atcion :Forty years have been of democratic elections.

Climax

i) Political economy has maintained political integrity though not upto its normative level.

ii) Self reliance has been achieved to a great extent.

iii) Performance on food front.

iv) Economic living.

v) Social justice and poverty eradication

Ending : Indian economy does not pose any serious threat to our social and political life.

The long British rule had created a stagnant economy. Poverty was

unalleviated perhaps accentuated by the foreign rule. Social injustice was grave enough to hurt the conscience of every thinking Indian. The overall political economy looked grim and disconcerting at the time of Independence, broadly speaking four basic objectives of political economy seemed to dominate thinking . They were a stable democratic polity, a self reliant economy, rapid economic development social justice and poverty eradication.

Barring the brief aberration of the Emergency between 1975-77, the forty years of Independence have had remarkable performance of democratic elections, reasonably working political institutions and basic political stability. There have been violent eruptions whether of the linguistic states in the early fifties or other forms of discontent. But these were contained with considerable finesse. Samyukta Maharashtra agitation and D.M.K in the south had roused fears but ultimately these were properly tackled . Today punjab problem seems to pose a big threat but it will also be contained. All of these threats had not been because of the economic factors though economic factors did loom large behind some of them. On the whole the basic institutions of the political economy whether the state apparatus or the governmental machinery or the bureaucracy or legislative bodies have managed to maintain their integrity even if not to the normative levels. Political stability which is at the core of the political economy has been resilient.

The second major objective of the political economy was self-reliance on the whole the performance of the economy on this score has also been impressive. This is one of the few countries in the world where domestic product is not seriously affected by the world economy. Whatever happens in India is due essentially to its internal economy. The adjustments it has had to do are more due to domestic factors rather than to the external ones. The dependence on foreign investment as percentage of the total plan out-lay has been successfully brought down over the forty years. In the (Seventh) plan out of the total projected investment of Rs. 3,22,366 crores only Rs.20,000 crores was envisaged as foreign investment. While there can be differing views on the wisdom of levels of foreign investments and borrowings there could be little doubt that this had been a major step towards Gandhiji's vision of complete economic independence".

Even more important has been the nation's performance on the food front. Those who had witnessed the food shortage in the country soon after independence wondered at that time whether India would

ever be able to feed its population. In the early seventies foreign experts had developed the theory of 'triage' in which countries like India had simply to be written off. From the position of 'ship to mouth' food situation in the mid sixties, to an essentially self-sufficient food economy by late seventies was a phenomenon which can truly be called significant. If economic independence has to mean anything and indeed even political independence was to have any meaning food self-sufficiency was the major achievement in that direction. This has been free India's most important achievement. The rate of growth broadly over the forty years of independence has been around 3.5 per cent. In aggregate terms this is not a bad performance.

As education and political consciousness has spread the expectations of the levels of economic living have also grown. The performance of the economy has, on the whole, not kept pace with the demands on it. Indeed in many of the more successful regions of the country the sense of frustration and even resentment have grown. The old Gandhian values of reducing wants have been replaced by unbridled consumerism, The rise of the middle class in the past decade or so has added to the complexites on the front. The benefit of the modest economic growth have accrued a great deal to the top twenty per cent of the Indian society creating a new powerful elite but also a distasteful lower income group and certainly a deprivated class of the poor.

The best objective of social justice and poverty eradication has not been achieved though the leaders had been quite enthusiastic about it. Perhaps it is true that social injustice has not grown, perhaps poverty has not increased but there is no sufficient evidence or hope that we are moving rapidly towards a more egalitarian or pverty free society. The objective of social justice may have been unrealistic but the uneven distribution of economic power and benefits through manipulation of the polity has created major distortion and problems for the political economy. Perhaps the system has been able to get away with this for the poor do not pose serious threat to it . Nor do the poor press sufficiently hard upon the political system which has been effectively hijacked by the elite. Poverty is at best a moral problem of the Indian political economy. It priks the sentiments and conscience of the liberal middle class elite. It however poses no great political challenge to the "System". After forty years of independence social ingenuities and poverty remain the major blight on the nation's political economy. Whether the faster growth rate is the method of dealing with it or better distribution would be more appropriate are merely theoretical issues. The fact

remains that the Indian political economy's performance on this score is a poor one.

If we prepare a balance sheet of the Indian political economy after forty years we can say that economic issues do not pose any more the basic threats though there are some secondary threats. To day more Indians eat better and live better than they ever did perhaps in absolute terms almost everybody is slightly better off undoubtedly the one fifth had never got it so good. Even the lower groups have got something. The political economy looks reasonably sound and economically in moderate health.

POPULATION CONTROL IN INDIA

Scheme of the essay

Exposition: : There is population explosion in India

Rising Action: : National policy devised in 1976

Climax:

1) Development process cannot be realied upon
2) Industrialisation and education may help us
3) Status of women and their education must be enhanced
4) Should we adopt incentives and disincentives

Ending: Villages will have to be made conscious of the necessity for population control

---

According to the latest census India's population in March, 1981 was 684 millions, overshooting the projected mark by about twelve millions. On the turn of the century's India's population may be around one billion as projected by the World Development Report. The target set in 1961 was to reduce the birth rate by 25 per thousand by 1973 and now the target is reduced to 21 per thousand by 2000 A.D. There are dim prospects of this target. The magnitude of the task can be gathered from the fact that forty percent of the present population is below the age of fourteen. This implies that tomorrow's parent are already born and as such population will continue to grow. The problems needed a well - defined policy.

A comprehensive National Population policy was framed in 1976.

The main assumption of the policy was that population was an off-shoot of poverty and had to be tackled as a part of overall design for better life. Demographic goals were clearly defined in the policy statement to achieve their Goals and to integrate family planning with the overall strategy of socio-economic development a number of programmes were initiated as a part of the policy. There has been an adequate recognition of interaction taking place between population and development in programmes relating to limiting the rate of population growth. However experience with growing numbers has exploded the fallacy that development is the best contraception and that it all take care of the growing numbers. Socio economic progress may contribute to adoption of the small family norm by the couples. But if there is a strong in-built linkage between fertility control measures and economic development process the battle against the growing numbers will be won sooner than expected.

Admittedly the interplay of population with economic growth is not uni-directional as a number other factors such as the size of available resources and the level of technology attained also play an important role in determining whether a particular growth of the community is healthy or injurious to is economic well being. The incidence of poverty and unemployment rampant in the country are indications of the fact that the development process cannot be relied upon for salvaging the country from malaise of growing numbers.

What then are the prospects for population control in the medium run, say 2000 A.D. ? Given the low level of political commitment and a bureaucrat system that dos not work, the projects are at best marginal unless there is political will and the only hope left would be greater industrialisation, urbanisation and education especially worker's education. Hopefully politico - administrative approaches and responses will change perhaps including as larger role for voluntary agencies. If not, the politics of population growth will eat into the vitals of the nation.

Socio - economic programmes relating to literacy improvement involvement of women in work, enhancing the station of women in society are considered important in the context of long term policy of reduction in fertility. To the extent that improvement in socio - economic sectors influence fertility behaviour the need for integrating family welfare programmes with other development programmes, particularly Community participation must be recognised while family

planning is more appropriately a programme of family welfare, the last has two essential facets. The first is the action of programme in family planning and the second would be the continuing effort to integrate family planning and family welfare programmes in associated sectors of developments.

A step-up in the marriageable age of girls, spread of female education and expansion of employment opportunities for women will no doubt bring about a reduction in birth rate but these factors will require large effort and will take long to produce the desired results as they are part of the overall development process. What in needed is the introduction of such measures as can give quick results and at the same time are not likely to be insured. Monetary incentives given to the people to induce them to adopt family planning methods have been largely misappropriated.

The only ray of hope is that the rate of animal growth has remained at the same level as in the prvious decade that is twenty two per cent. The death rate has come down significantly in most of the states and the birth rate has faller in varying degrees depending on the socio-economic milieu of the states and the serious men with which the family planning programme has been implemented. The percentage decrease in the birth - rate and death rate between 1961 - 71 and 1971 - 81 for the whole country have been worked out to be 10 per cent and 22.1 per cent respectively. Some improvement has been recorded on the literary front which has gone up from 39.45 per cent in 1961 - 71 to 46.75 per cent in the case of men and from 18.5 percent not 24.88 per cent in the case of women. We have been able to build up a country wide health and family welfare infrastructure that is capable of providing advice and other service for family planning.

At present we are debating whether we should rely on incentives or discentives or both for controlling population growth. If we are to continue investing in economically weaker section we cannot offer high cash incentives. Free clinical facilities and supply of contraceptives and easier access to clinical services to the poorer sections to whom they were not available till now are certainly a part of the carrort the government can affer. As far as the policy of discentives there is a little scope for a such a policy in our democratic system. Disincentives in the form of the denial of food, clothing, shelter or medical facilities are out of question because these are the basic right of the human beings it will ruin the poor who have the largest families.

The voluntary agencies should play an important role. Adequate emphasis on media and personal communication between the workers and rural population are necessary. The village folk are to be made conscious of the need for family planning because the urban people have become quite aware of their responsibility.

PLANNING IN INDIA

Scheme of the Essay:

Exposition: India has been trying to overcome there transitions–demographic, agricultural and industrial

Rising Action:: Socio economic structure before independence

Climax:

1) First step was to remove structural restraints and creating high skill base.
2) Accelerate the process of national economic integration.
3) Some think deficiencies are due to Nehru - Mahalonobis strategy
4) Policy instruments have not been in tune will our objectives.

Conclusion: growth of agricultural sector would have ensured higher growth.

Since Independence, India's development programme has been to overcome three great transitions - demographic, agricultural and industrial - within the framework of democracy. At the dawn of independence India inherited an economy which was distorted by colonial exploitation. The socio - economic structure which was lop-sided combined features of a feudal past with some veneer of modernity. The infrastructure, both physical and institutional was not of a high standard. Moreover manufacturing sector was confined to light consumer goods such as textile. Agrarian economy was dominated by feudal and semi feudal institutions. So our Founding Fathers aspired to bring about three great transition - agrarian, industrial and demographic - simultaneously and not sequentially as was done in western Europe.

Chastened by years of national struggle Indian leadership repre-

sented by Jawaharlal Nehru did not expect that the developed world would treat India at par with some other newly independent countries. This was not only because of the size and the potential of the country but also because of the geopolitical surroundings in which India found itself so our leaders realised that we would have to develop the country on our own terms and that could be achieved only by creating an independent and self - reliant economy. Hence it is not surprising that the pursuit of the good of self - reliance has been one of the major development objectives from the very beginning. To overcome the structural constraints, India adopted a development strategy which was enunciated by Mr. Nehru in broad terms and which was further articulated by Prof. P. C. Mahalanobis. The Nehru - Mahalanobis strategy aimed at removing long - term structural constraints by creating a high skill base through human capital formation, industrialisation in depth by creating the base of heavy industry and by stepping up the rate of domestic savings and capital accumulation. In institutional terms it relied heavily on State intervention by creating a number of public sector enterprises. The strategy also accepted the frame work of mixed economy. As far as the methods of resource allocation were concerned it adopted the tool of planning.

One of the fundamental objectives of achieving development through planning and public sector was to accelerate the process of national economic integration. The Nehru - Mahalanobis strategy, amended by subsequent changes in policies while maintaining the broad economic framework has demonstrated certain achievments along with certain notable deficiencies. In the area of food grain production the strategy, as modified in the late sixties has seen a trebling of food out put over a period of three decads. In industrial progress growth rate was initially high averaging 9 to 10 per cent per annum but unfortunately it was not kept up. The satisfying aspects of it is that the growth rate was achieved through domestic measurement backed by domestic swings.

There are a number of short comings in our development performance. Some western observers think that dificiencies were due to the Nehru - Mahalanobis strategy itself: this strategy over emphasised heavy industry and neglected the possibility of foreign trade and led to an excessive reliance on administrative control on production, distribution and capital formation. Some observes like Gunnar Myrdal think that it is the lack of importance attached to 'human capital" that accounts for the deficiencies. India's achievment in increasing domestic

saving rate deserves appreciation, it is important to remember that a large section of our society still lives in conditions of great poverty. Further more while life expectancy at birth has increased from 27 years to 54 years morbidity condition have not shown any spectacular improvements. Literacy level at below 40 per cent on an all India basis is nothing to be particularly proud of.

A study of our development experience will show that there is an element of truth in the fact that our choice of policy instruments may not have always been in tune with our objectives and material circumstances we should have launched a more rigorous export drive somewhat earlier and thus taken advantage of the boom that the world trade had experienced during the decade of sixties. Sustained growth in a country like ours is possible only through export manufactures. This means that the existence of a strong and diverssified industrial base is pre-condition for rapid economic expansion and the Nehru - Mahalanobis strategy aimed at it. The reason that the strategy did not lead to the sustained pace of rapid industrialisation lies in the agricultural sector. A more vigorous growth in he agricultural sector could have ensured a rapid expansion our relative neglect of the agricultural sector in the late fifties and the early sixties is one of the fundamental causes of the difficulties that Indian economy has been persistently facing.

SELF EMPLOYMENT IN INDIA

(P.C.S. (Bihar 83)

Scheme of the essay :

Exposition : Greater emphasis is laid on self employment

Rising Action : Is it everybody's job?

Climax : It needs many qualities like is (i) leadership (ii) good bargaining power (iii) knowledge of the business (iv) winning the confidence of the customers (v) anticipating the future, (vi) ready to suffer lons, (vii) organising capabilities (viii) Decisive (ix) coal minded (x) Education and training may help more

Ending : Self employment has a great scope.

In order to solve the most baffling problem that is unemployment problem the government is layinggreater emphais on self-employment. Banks are advancing loans to the educated unemployed to start their

own work. Free advice with regard to setting up industries is given. Many other incentives are offered. The young, in their youthful zest venture into self-employment without bothering about the qualities which one is supposed to possess for becoming a success. Independent jobs or ventures need the quality of getting ahead which in other words means giving a lead. Persons possessing qualities of leadership have a remarkable talent to procure their own means, remain umoved in the midst of threaening situations and have unwavering faith in themselves and their thinking process. The path that one wants to march is full of serious difficulties which are to be crossed over without causing any harm to anybody. The leader is one who remains the centre of attention. He establishes good contacts with people mixes with them, speaks in the appropriate language and protects the interests of his followers. In the self-employment ventures, he is likely to meet adverse situations in form of certification, location, finance, market, sales outlets, transportation and many other things. He has to sort out these through his personality and imaginative handling of men he comes in contact. Not only that the quality of leadership helps in such situations, but he also provides a lead to the persons he engages to support his efforts. Distribution of tasks with specifications, quantity and quality of the products to be brought out are so arranged that there would be least resistance or any kind of grouse. He has to establish relations with governmental agencies, public at large and his employees take him as his leader. He is the master of the situation and therefore, has to go ahead removing the difficulties. Thus the leadership quality is a must.

A person who thinks of going in for a self-employment venture has to be a good bargainer not only to sell his products at competitive prices, purchasing raw material but he must also be able to sell his own ideas, thoughts to customers, employees, financial bodies and the government. Selling his products would come later. Much of the salesmanship is done through the mutual discussion conversation and advertisements, publicity, contacts with news media detailed knowledge of the market trends and lastly salesman's own pleasing manners and etiquette. He does not know that a business man takes bitter criticism favourably and rarely loses his poise. Adoption of stiff attitude or use of harsh words may write off his business.

The initial enthusiasm and initiative dies down with the passage of

time and loss suffered on account of the absence of proper knowledge. Such a state of affairs hastens the closure of an establishment. But the determination or the will power will sustain him. He must understand many difficulties and put in determined afforts to overcome them, overcome he will. One must remember the example of Casabianca who stood amid the burning flames by the sheer force of determination. It is with this understanding the will avoid many difficulties - nay even will try not to allow them emerge.

Since the venture of self-employment is a one column structure one has to initiate himself at various levels. A slight negligence will bring down the whole edifice. He is less likely to depend on others not because he is a doubtful person but those people who have been engaged by him are mere workers putting their labour for money they get. They do not have the concern because they do not suffer the loses themselves. Therefore, he has to be choosy in selecting location, type of products, quality control cost of product sales development aspects etc. thoroughly himself as his stakes are the highest.

The customer is always right. The businessman must have faith in his customers. Customers by nature are choosy therefore, they have every right to accept or reject the product on various grounds; be its cost quality, availability etc. Faith no doubt he should have in his own employees for unless he does not do that his path would be blocked at every step. He has to take it that every employee is good and good to the last. He should not play mischief on anybody for otherwise his prospects of advancement will be less. If he does not believe his customers, financiers, employees and the members of the public he has to sufferlosses. At the same time he must put his efforts with sincerity mutual faith and respect. and taking care of every detail that carry his product or his establishment forward.

While doing the business he must in its early stages have a look on the future and try to know the conditions or situations a few years ahead. This is necessary because technology and automation changes in the industrial field. The product in the present shape may require further improvement to suit the changing tastes of customers. He must be in a position to know the future trends and to devise methods with the changing times. Foresight of losses of profits, development of untoward situations, selection of his employees, investment and the

sorts must be known well in advance so that he can introduce preventive measures thereby there would not be occasions to suffer losses.

Profits do not come easily. Investments are made with an eye on profits. Even in the attempt of well planned enterprise, there develop certain situations at personal, family, regional or national level which stop his attempts in carrying on his business. As he expects profits of his investment he must be ready to suffer losses too for business in a ludo game. Due to some miscalculation you may come back to square one. No doubt protections are there such as insurance cover etc. but the compensation they offer is much less than losses suffered. Risks are must. Risks creates confidence and confidence is the backbone of the business.

Attitude is a behavioural pattern or tendency towards people, business in hand, customers, fellow-beings etc. Adoption of this sort attitude does not mean the person is wayward. The business or the enterprise should be considered a life's mission.

Whether the business one starts is small or big, it needs pooling of resources at one's command for its success. Emphasis should be equally laid on all the factors of the organization. He has to take the people along with him who form his prospective customers. In the work place even, he has to organise the process of production in well knit fashion. Organising workers is a delicate job for all of them have individual difference and to make them follow his line is almost difficult but not beyond his capacity. He has to take care to avoid cracks in the structure where his organisational ability will come to his help.

Perhaps, the mostimportant trait, that is quite in demand is to take decisions. Decisions taken have far-reaching consequences and may help the business to prosper, or decline. To take a decision requires few moments, but a lot of thinking has to go before it. Taking decisions is not a simple act, for various factors have to be considered. Good decisions are possible only when the person has detailed knowledge of the field and must have mustered enough maturity of thought. Decisions are to be taken on the spur of the moment, delayed decisions or half-hearted ones will throw the organization to difficulty and allow opportunities to slip out of hands.

Temperament is the characterstic reaction to the call of external

stimuli instead of geting angry, derogating others, shunning responsibilities to cover up one's shortcomings, blaming others etc. are some of temperamental situations which do not fit in business. Polished way of behaviour, accepting responsibility with courage, protecting interests of others are important for going up the ladder of success.

The intention to group certain psychological factors like aptitude, interest, intelligence is not to reduce their importance. On the contrary these are the basic requirements. But since these are of common man's knowledge and are given top priority, it hardly matters if they are dealt in short. The co-ordination of these factors brings out a multiplier effect.

Psychological factors will bear fruit if they are associated with the contingent factors. No doubt physical factors are the personal assets considered earlier, but the difference lies there because the first set of factors is not seen. They are to be discovered with certain tools. The physical factors do not need any test for their discovery for they are visible alright. It is just to see whether the person entering into self-employment can deliver goods to his personal satisfaction and benefit to society. Private business is not bound by any prescription of time or effort. The business is always on the run in bad weather, hot sun or heavy rains. Sometimes heavy work is involved. He must possess sufficient stamina, patience and forebearance to with-stand physical strain and mental tensions. In view of this the physical factors are considered important.

Money is the prerequisite for the success of any business without which no progress can be achieved. Even though it cannot be presumed that the person should invest all his money required for the scheme at one go. Keeping some money it necessary to meet emergencies and till the profits of investment begin to flow. Many banks - nationalised and others adopt helping attitude in giving monetary assistance to entrepreneurs but there are difficulties still. These banks or financial bodies like industrial development corporations, small scale industries organisations etc. are facing difficulties on the recovery of loans. Very few people have movable or immovable assets which could be attached on the failure of recovery of loans. That means whatever the loan that has been advanced, on declaration of the closure of the business, has to be written off. There is, of late, a change in the attitude of the banks that

is make available loans at lower rates of interests. Some banks are offering even seed money. Such facilities being available, the person in the self-employment may not face the problem of money investment because he gets full loan under one scheme or the other.

In fact, society has to encourage the young people for their adventures but social stratification is such that sometimes artificial barriers are created. Race, caste, creed, sect or even regions are such that they prevent young people from entering into the business because their social status is at stake. Young people will have to overcome these prejudices.

Education and even training professional or technical is not considered to be an essential requirement for many industrialists have become successful without them. However, to say that education or training is absolutely not needed will be travesty of truth because one must have the capacity to understand the business deals, look to the news reports for knowing the changes in the business circle for, knowledge of this will help plan strategies for the growth of the enterprise. Besides, the businessman has to keep accounts by himself or carry on supervision to check wrong use of money and material. Education, therefore, is the basic requirement. As far as training is concerned, though not initially essential, but it is not difficult to acquire training in various aspects of running of business such as professional training personnel management training, systems training organizational behaviour, industrial relations and will only stand in good stead. If a person has acquired professional training in any one of these it would prove an asset because at least he would be able to plan his resources in a methodical and scientific way that is suitable to the enhancement of his enterprise. Persons in the self employment must be assured of easily available manpower that he needs for his business because it is almost impossible to carry many responsibilities by just a single person. Self employment as the answer to paid-employment has a lot of scope. Employment under the organised sector is just 12%, rest is in the unorganised sector. Looking to this vast scope for self employment young people possessing the requisite aptitude and education and the will may start their own ventures and make sizeable contribution to the development of the economic structure of the country, besides leading a financially and temperamentally satisfying work life.

DRUG ADDICTION A SCOURGE

Scheme of the essay:

Expostion : What is drug addiction?
Rising Action : Why do people take drugs
Climax .

1) type of drugs.
2) bad effects of Marijauna.
3) bad effects of hashish.
4) bad effects of L S D
5) bad effects of concaine etc.
6) some f these drugs have curative effects.

Ending General effects of drugs.

Drug addiction means physical dependence upon a drug including development of tolerance and withdrawal. An addict who develops tolerance requires more of the drug to transport him to his world of fantasies. If the drug is stopped suddenly, the addict suffers from painful and un-controllable convulsions, vomitting, depression and various other maladies. It is immaterial whether the addiction is physical or psychological. People take to drugs to feel different. Many drugs give the user a kick, eradicating the frustrations and adversities that life throws in his way. What they forget or does not understand is that problems drowned by drugs come back with a vengeance to torment them once the effect wears off. The addict's endeavour is escapist and it is doomed in catastrophic failure even before it begins.

Drugs used in India may be categorised into narcotics, hallucinogens, stimulants and sedatives. Marijuana, opium, heroin, barbiturates and amphatamines are all habit forming drugs.

Spelled as marijuana also, this is the Indian hemp (Cannabis Sativa). Its tetrahydro cannabinol (THC) content is the real drug content and its largest concentration is in the flowering top of the plant. Drug content in the leaves is comparatively less. Resin collected from the tops of potent Cannabis Sativa is called Hashish (hash). It is considered to be five times stronger than marijuana. Side-effects of this drug is

greater and more injurious. Those drugs are inhaled in smoke form, rolled into cigarettes known in common parlance as " joints". Both marijuana and hashish can be added to food and drink.

As soon as its smoke is inhaled, eyes become red, heart beat increases and usually the smoker coughs. Hunger and drowsiness normally follows inhalation of smoke. The smoker gets distortions of vision, and hearing. He loses sense of time. Usually the smoker thinks that his thought process has become clear and better. Performance is hampered even though the addict may not be aware of it. Experiencing non-existent things (hallucinations) and false convictions (delusions) may also happen. Unfounded suspicions of anything and everything accompanied by anxiety, uncontrolled laughter or weeping and irrational mental fixations are also noticed.

The hallucinogens are drugs that provoke changes in sensation, thought process, selfawareness and emotions. Aberrations in the perceptions of time and space happen, illusion, delusion or hallucination may vary in intensity in accordance with the dosage linhaled. Marijuana smokers stand the danger of ceasing to become "high" on smoke and may have to take recourse to heavier drugs. And the results produced by the same amount of drug may vary in the same person depending upon circumstances.

LSD (Lysergic Acid) is the best studied and most powerful hallucinogen. These drugs are both synthetic and natural. Mescaline made from peyote cactus, psllocybin from Mexican mushroom seeds of morning glory, DMT, STP, MDA and innumerable others are known and used. Marijuana with THC is also termed medically as hallucinogen.

LSD is made from ergot, a fungus that despoils grain. Lysergic Acid Diethylamide (LSD) was first extracted by the Swiss Chemist Albert Hoffman in 1943, even though substance was known even in 1938. LSD intake dilates pupils of the eye, flushes the face, raises body heat and increases heart beat. Blood pressure shoots up and the person feels chilly. Convulsions occur, but rarely. As the drug wears off, the symptoms disappear, vision being most markedly affected. Perception of objects is mostly distorted. A glass may be seen as a parrot and the addicts will see that it is a parrot till his hallucination passes off. Emotions experienced vary from one of extreme horror to deep love or bliss during one "trip". The subject experiences transferred emotions.

He may see music as a picture. Under high dosages one loses the ability to discriminate and evaluate.

For the LSD user, there are two kinds of experiences. One is good, the other is bad. A good trip gives pleasant images while a bad "trip" (hammer) fills him with terror. Either extreme euphoria or insufferable terror is the result. Consequences are just unpredictable, the extreme being homicide or suicide.

LSD's most detrimental effect is flashback. If one is an LSD addict, some of the features of the time when he was under LSD come back and influence him even though he is not under LSD. It can be induced by psychological stress, by medication or by marijuana. Such flashbacks can cause schizophrenia or extreme anxiety. Fear and anxiety induced by such a state can lead to suicide.

Amphitamines, called stimulants are supposed to increa c alert-ness, increase vigour and reduce hunger. Medically it is used to reduce hunger, and reduce depression. Cocaine amphetamine (Banezcdrine " bennies"). Dextroamphetamine and Methample tamine come under this category. Stimulants are known in common parlance as " appears" or "pep-pills". They are usually taken as capsules or tablets. They are also inhaled (snorted). Injections in veins is resorted to for immediate effect. A relative new type of abuse is inject massive doses intrave-nously from one to a dozen times a day. They are affected in the same way as cocaine users. This type of user is called a "speed freak".

In ordinary quantities, amphetamines provide a temporary sense of alertness and well being. Hunger is reduced and the performance of an exhausted person is improved.

Intravenous intake of amphetamines in large quantities gives an ecstatic "high" for some time. Once it wears off another injection is needed. This goes on till the person breaks down physically, to be followed by collapse and death. Social, family and moral values erode. A speed addict will do anything to obtain the drug.

Sedatives induce sleep and are capable of reducing tension, taken in small doses. Largest group of sedatives are from barbiturates. Taken without medical supervision, people may take over doses and then become habituated with it. These drugs are called gold balls, sleepers and downers.

Tranquillisers calm, relax and diminish anxiety. They may cause

drowsiness also. A strong desire to take the drugs develops. Some people are reported to have taken 50 sleeping pills daily.

Sleeping pills and alcohol are lethal, if taken together. If a person takes a few barbiturate pills after drinking liquor, he might succumb to them, Barbiturates taken with narcotics, alcohol, tranquillizers, anaesthetics also can prove to be fatal.

Narcotics relieves pain and induces pain. Opium and its active components such as morphine and heroin (morphine strengthened six times) are of this group. Opium is derivd from the ooze collected from opium poppy plant (papaver somniferum). Dried ooze becomes a semi-solid mass. This opium is refined to make smoking opium. It contains morphine, narcotine, papaverine, the boine, narcoine and codeine.

Morphine the main alkaloid is used in colouring crystals. They are bitter in taste; opium will have 10 pc morephine content.

Dialetylmorphine hydrochloride (morphine) is made by the action of an anhbride on morphine. When mixed with sugar and other ingredients it turns brown and is called brown sugar. It is taken either orally, or by injecting intravenously. It is smoked in the Chinese way also. It accounts for about 90 P.c. of the drug intake. It has no medical value.

People in all kinds of pain take heroin for relief. Sometimes people are introduced to drugs by friends. Youngsters get the habit from grownups. Some people think occasional use will not make them addicts. Called weekend joy poppers, they end up as habitual heroin takers. Pure heroin if injected, can kill within minutes. Unclean implements used for injections may lead to viral hepatitis, skin abscess, inflammation of veins and congestion of the lungs. Tuberculosis and pneumonia are diseases that an addict can become prone to.

Drug addiction substantially reduces sober time available to a person. And that time will be spent in heroin and establishing the necessary contacts. The family is destroyed, the addict's personality is stunted and his emotions become intense and distorted. Fertility is reduced and children born may have serious illnesses withdrawal symptoms.

Drug purchasers should be treated as tempters and they should be ostracised and avoided like devil's agents. Governments are engaged in an all out fight against this diabolic traffic and it is the duty of every citizen to cooperate in fighting this menace.

RELIGION IS THE OPIATE OF THE MASSES

Scheme of the essay

Exposition : Definition of Religion

Rising Action : Religious faith has been as expression of wishful thinking.

Climax

1) Religions attribute man's sufferings to sins.
2) Religions preach contentment.
3) Views of the Budha, Christianity and Islam.
4) It is wrong to think that religion is a moral force.
5) Infact religion is used to have hold over others
6) Some religions are considered to be a threat to the supremacy of the rulers.
7. Religion hinders social and economic development

Ending: People them selves should be blamed for misusing religion

---

'Religion' means belief in the existence of a supernatural ruling power, the creator and controller of the universe, who has given to man a spiritual nature which continues to exist after the body. Whatever intellectuals like Whitehead and Huxley might mean by the essence of religion, study of the story of mankind reveals that religious faiths have been an expression of wishful thinking of mankind and their incapacity to accept the facts on their face values. Fear of God's wrath and the hope that He could be propitiated to let the people into a world of eternal opulence and comfort have been and still are the two human insincts which in one form or the other force the helpless to believe in the supernatural power.

Almost all religions attribute man's sufferings to his sins. But we fail to understand that if God is just why a child born in slums should be made to suffer for the sins of his parents. Whatever the sociologist might say to vindicate the rights of the under- dogs our religions do not suggest that those, whom chance has placed in a helpless and disadvan-gageous position in the society, should think in terms of stark injustice let loose by those who come to hold enviable status in life. Religions preach contentment and resignation to their fate.

Take for instance what Christianity says about the justification of one being poor, what the Buddha says about *Karma*, Islam says about paradise after death, and what they who advocate the *Bhakti* cults say about contented life devoted to the worship of God.

It might be argued by those who are religious-minded that religion is a great moral force. It serves as a curb on the evil in man. But does history bear testimony to what they profess? Have not the Christians despite their profession of, Love the neighbour as thyself' perpetrated ruthless atrocities on the innocent of their creed and others? Have not the Hindus and the Buddhists flouted the very precepts they swear by. And do not their priests dole out the faith and say that they should have implicit faith in the just God? Has religion not been, thus, on the side of the rich and the privileged?

No doubt the people in privileged position prepetuate their hold over the others through priests. But is it not a fact that the spread of scientific knowledge and awakening of the people on one hand and the zeal of the humanitarians on the other have proved great antidote to the enervating effect of religion?

The three great revolutions bear testimony to the fact that religion might have had a pernicious effect upon man's potentiality in theocratic states, but when states became secular, religion became a personal and private affair. Again in our own times some people might be befooled for sometime in the name of religion. But when the question of human survival is involved no Mufti, no priest of the Catholic Church, no Mahant or Shankaracharya can divert people's mind from the immediate cause of their sufferings. They may continue to have faith in their God or gods, they cannot be kept in a state of listlessness to their man made misery.

Nevertheless religion might not stand for any political rebellion, but some religions have been considered by rulers to be a threat to their supermacy. Buddhism, Christianity and Islam in the early stages were opposed by the diehards of the period. But that does not imply that in essence they were not soporific. They in fact promised a better future after death than the other creeds had offered and this implied a threat to hierarchy. Whatever good religion might seem to do on the surface we cannot ignore the fact that it is no remedy for social and economic evils. And the amount of suffering which religious fanaticism has subjected mankind to from time to time should make us understand clearly that

religion has been and is a great hurdle in the way of social and economic advancement in the underdeveloped countries. And to say that we should learn from the materialistic West and remain contented without faith in gods will prove all the more strongly that we are still under the hypnotic spell of religion and its priests. Whatever good religion might have done to mankind in their march to civilzation, a dispassionate study of the history of religions of the world shows that the faith and hope in the unforeseable future, the faith that God will punish the wicked and cruel, that their misery is not anybody else's doing, that some are born to rule unquestionably though they do little for bettering the lot of their subjects, that they also serve who stand and wait-collectively condemn what priests and religions say. Above all it is none of our concern to say that one should be theist, atheist or agnostic, we are only to see what history tells about the impact of religion, on the people. Might be they themselves are to blame for it, and religion is only an excuse.

TWO IMPORTANT PROBLEMS OF INDIA AND HOW TO SOLVE THEM

Scheme of the Essay

Exposition : For making democracy a success problems affecting people must be solved .

Rising Action : After becoming free, people entertained great expectations.

Climex :

1) Two problems are (a) Poverty (b) national integration
2) Industrialisation has not removed poverty
3) Political parties make hollow promises, regarding the eradication of poverty
4) Steps by the government has not made a proper dent.
5) Social and educational changes should be brought about and other remedial steps must be taken.
6) National integration is another problem. Regionalism and diversity contributes to this problem.
7) The problem can be solved by having national festivals

Ending : We will have to adopt democratic methods to solve these problems

---

In order to make democracy a success, it is necessary that the problems which affect a large number of the people should be properly solved. If the problems are not tackeld disappointment starts building up and changes into frustration, which leads to sometimes rebellion and some times apathy towards democracy. It is the thinking of the people and their satisfaction with the political set up which can strengthen the roots of democracy. It is more important particularly in the case of India because after the British rule people started entertaining high hopes about future. The poor expected a square meal the unemployed hoped that they would get employment and the other sections of the society expected amelioration of their living standard. Unfortunately the leaders have been making promises for solving these problems but they have not been able to touch even the fringe of these.

Two most important problems confronting India are the economic problem of poverty and politico-social problem of national integration. Majority of the people in India are afflicted by poverty. They live below the subsistence level. Many of them are unable to meet their daily demands because they do not have a proper source of income. Industrialisation has not made much difference in the situation because the workers are not properly paid. Just getting an employment is not a solution to these problems because one must get enough to meet daily needs and one should also be able to save something for exigencies. Most of the political parties in India have been promising to eradicate poverty but they have not been able to succeed because extreme type of inflation has resulted in more problems. As far as economic needs of the people are concerned, unemployment is increasing and so is population. No denying the fact that some of the social customs have also contributed to poverty and economic exploitation accentuated it yet remedial steps have not been effective enough to check the spreading of poverty. No doubt Factory Acts have been passed, child labour has been banned, minimum wages for the labourers have been fixed and the women have the right to get equal wages yet proper dent has not been made for this problem so far. In order to eradicate poverty it is not necessary that there should be a complete overhauling of the social and the economic order prevalent in India. Some of the customs which entail unnecessary expenses should be dispensed with. Weeding out the customs is not so

easy a job and for this proper atmosphere will have to be created with the help of propaganda. Education should be made compulsory so that the people may have better knowledge of their rights and duties and they may also become immune to exploitation. Such steps will have to be supplemented with greater fillip to industrialisation, and cottage industries in particular. Economic inequality will have to be reduced to the minimum level because it empowers a person to exploit the poorer sections of the society. Poverty of the villagers can be tackled by providing the landless villagers with land for cultivation on lease basis. In fact for the eradication of poverty short term and long term measures will have to be taken. But if this problem is allowed to continue it may result in discontenment and a serious threat to democratic set up.

Another problem which has been defying solution is that of National integration. Geographical Unity of a country can not guaranttee that the country will remain unified. In India diversity of religions, castes, customs and even sub-culture's have been responsible for alienating the people belonging to different regions. Consequently it has become extremely difficult for India to remain politically or otherwise united. We find that the regional political parties are becoming stronger and as a result of it there is a great possibility that the separatist tendency may gather momentum National integration is extremely important because on this is dependent successful working of democracy. Some time back this very regionalism had appeared in the form of agitations in some parts of the country.

This problem can be solved by having more national festivals so that there may be greater participation of the people. At this time most of the festivals in India are based on religions and consequently the participation is not on a large scale. By celebrating national festivals people will have community of feelings and community of mental attitude. More over intermixing of the people belonging to the different regions should not only be encouraged but facilitated also. National language should be made compulsory for all the states with immediate effect. The longer we delay the imposition of the mother-tongue the sharper will be the differences among the people. Regional political parties should be banned and elected state governments should be abolished because it is the state politics that encourages regionalism and disunity. For such deep rooted problems government will have to adopt dictatorial methods. Unfortunately despite a very long term of tenure

enjoyed by the ruling party it has not been able to solve these problems. The manifestoes of these parties just become vote-catching. A sincere effort will have to be made in order to solve these important problems of India.

WISDOM DENOTES THE PURSUING OF THE BEST ENDS BY THE BEST MEANS

Exposition: Ends vary from people to people and so do the means.

Rising Action : Armed rebellions do not yield desired results.

Climax

1) For achieving economic and political equality people adopt unwise methods.
2) Example of Gandhiji.
3) For achieving peace wrong methods have been adopted. Tolerance is needed for peace.
4) Best means must be in view as far as education is concerned.
5) Discipline is to be attained by adopting good means.

Ending : The story of mankind does not give an encouraging picture in this respect.

Some may say that ends vary from people to people and so do the means. According to the conviction of such people history clearly shows that no change for the better has been possible without the use of force. They are somewhat justified. No doubt America could have not become independent if its people had not revolted agains rulers and if the people of the respective countries had not resorted to violence. But it is also a fact that what might have been justifiable in that period cannot be justified to-day. It is doubtful whether any armed rebellion can yield the desired fruit to-day. Frequent coup d'etat in Latin America and some African countries have proved without contradication that the power captured by force is lost to more cunning and stronger force. Nevertheless Gandhiji won freedom and just rule for the people. The Gandhian way was adopted to have civic rights granted to the Negroes in America. Even Mujeebur Rehman started

struggle for the democratic rights of the people of East Bengal in a non-violent way.

Apart from freedom from injustice the most cherished goal of the people has been economic and political equality. In this domain too some people prefer the means which cannot be called the best when judged from the view point of humanism. They, who think that violence alone can help them wrest their rights from the grudging and reluctant hands of the people who do not want to part with an iota of their power, ignore reforms to such ends as are a more dependable means. The sanity with which the English have marched to an equitable society is an example in itself. The Chartists and the Fabians by their peaceful demonstrations pressurized the government inside and outside the parliament and achieved what Maoists were trying to achieve in certain countries by violence. In fact if the best means for the best ends were employed in England, it was owing to the people's enlightened self-interest. The more educated the people are the more prone they are to have recourse to prudent measures. In this regard we cannot ignore the effect of certain traditional human values on people's outlook. If Gandhiji could advocate social and economic justice for all by non-violent means, it was owing to our inherent faith in noble means for noble ends. Coupled with this faith and a lesson from other nations past and present Nehru too tried to bridge the gulf between the have, and have-not's by democratic means. Whatever his critics may say about his achievements, none can deny that it was owing to his unswerving faith in the Gandhian way that he preferred the reformist way to the revolutionist's way. Instead of bringing about equality by cutting off some heads, he by legislation did achieve much for the benefit of the common man. The abolition of zamindari system and the introduction of public sector were measures to avert the possibility of history of other countries being repeated on the Indian soil. He through persuasion and negotiations achieved what it would have not been possible to achieve so safely and securely by other means. But for people's response to his call India would have been subject to political and economic insecurity which has gripped some newly liberated countries. Nevertheless it is no less significant a point that only those people who are patient can adopt such means. It involves a certain amount of self-sacrifice on the part of few, and compromise of several. The obstinacy of either will greatly obstruct the peaceful realisation of noble objectives aiming at the largest good of the largest number.

Another most cherished goal of the people of the world has been enternal peace. Some have believed that peace can be established only by overpowering the forces which they think to be evil. With that objective they prepare for war, have heavy defence budgets and subject their people to heavy taxes. On the one hand they create tension in the world and the result is what history of the First World War revealed peace which was brought about by the victory of some was not lasting peace. The vanquished nations drugged the world into another war, and even today we feel as if there was no world peace.

What some nations need realize is that no amount of stockpile of nuclear warfare and no division of the world into blocs can ensure lasting peace. It is only by tolerance and mutual faith that there can be peace. Need for such an attitude is of more vital importance today when an atomic war can drag the entire humanity to annihilation or virtual state of barbarism. Self-restraint which the big powers need exercise to save humanity is as essential as their will to resist the untethered ambitions of some nations, perhaps this would be possible only when there is greater understanding of the fact that no nation's loss can be any nation's gain. This implies a humanitarian attitude which depends upon people's education.

But it is in the field of education again that the best means must be kept in view. Any education which inculcates sectarianism and narrow nationalism by suppressing truth and presenting only one side is not good. Means to man's freedom from inhibitions, would not be a noble means if they lead to freedom verging on barbarism. Nor would it be commendable when it stifles man's invidualism and makes him a mere block with a name.

No doubt for any orderly society the importance of discipline cannot be underrated. But this ideal is not to be realized by inculcating in the citizens a fear of authority. Nor is this to be through intimidation of certain sections of the society. Discipline should, in fact, emerge from within; it should not be imposed from without. It means there should be a harmony between an individual's rights and society's interest. This consciousness can spring from people's awareness of their rights implying jealous concern about the rights of others. Ideal discipline is in direct proportion to people's willingness to surrender some of their interests without fear of punishment or hope of reward.

Futhermore, for an ideal society there need be co-operation among

operation which is sought by any coercive measures would be not the co-operation of free people; that would be slave-puppet show like the one which we often see being staged in certain so called free and Communist worlds alike. Genuine co-operation is thus not the one which shows people's herd instinct, nor the one which results from fear of any sort.

All said, the story of mankind does not give us an encouraging picture. It seems that though people in most parts of the world have changed outwardly, inwardly they are little different from their ancestors who were given to clan and creed loyalties. As such the pursuit of the best means for the best ends still remains a utopia. May be ideals which the Buddha espoused, Christ cherished and Gandhiji followed with some success would become a reality when people become more intelligent and more pragmatic. Let us hope that idealists' dream would not remain a dream, as the horizon of knowledge expand and the befogging ignorance yields place to enlightened self-interest and ethical values supplant all other considerations.

IS INDIAN SOCIALISM, TRUE SOCIALISM

Exposition : At the time of the drafting of the Indian Constitution India decided to adopt Socialistic pattern of society.

Rising Action : Even in socialist countries they are giving up rigid control.

Climax:

1) Indian socialism is a logical development of our concept of democracy
2) Growth of productive forces is very important,
3) Our socialism reinforces democracy
4) No rigid pattern can be adopted.

Ending: Russian and Chinese type socialism could not be suitable to India our scialism is of Indian brand.

At the time of the drafting of the Indian constitution, India decided to adopt socialistic pattern of society. Some people started accusing India

of jettisoning democracy and socialism. They pointed out that socialism could not be properly adopted till there was dictatorial form of Government. They still think that Marxist method can not be adopted in India because India is a democratic country. More over they say that we have to depend upon capitalist countries for food for technical aid and even for educational patterns. This accusation is incorrect because even the most of the socialist countries have given up those dictatorial methods which the socialists of the past used to adopt. In socialist countries there is emphasis on giving up controls and rigid regulations in favour of incentives, individual initiatives and market forces. China is openly welcoming, foreign investment technology and multinational companies. In fact the old concept of socialism and its method is no longer tenable.

Our socialism is a logical development of the concept of democracy suiting the requirements of our system. It builds on the mobilisation of the initiative for the greatest good of our society. It is based on mixed economy where the public sector plays a dominant role but the private sector is also allowed to grow fully to modernize our economy involving all people in the national effort in our democracy. Mixed economy was chosen deliberately because we believed that it would take us to socialism certainly though slowly.

In Marxist terms, the growth of productive forces, a change in society which helps this growth are of great importance. This is what we are going to do. This is the only way to modernise our economy and benefit even the poorest sections of our country. Better distribution of income and the growth of the productive forces are dependent, we can not have one without the other ;public sector in India came to dominate planning.

Our socialism reinforces our democracy and secularism. By helping the poor to become self-reliant, we will be making them enlightened voters and politically awake electorate. Similarly economic prosperity would make them to rise above communal bias and other sort of discriminations. Some sort of discrimination exists in every country whether socialist or capitalist. In India this discrimination will be reduced to the minimum with the passage of time. Our plans and programmes are designed to redress imbalances, old ones and new ones when they crop up. Progress no doubt has not been satisfactory but with the passing of time economic progress would be quite evident.

In fact no rigid type of socialistic pattern can be adopted by any state;

we have to mould it according to the demands of our society. Some Marxists may think that agricultural land should be nationalised so that the expolitation of the agricultural labourers may come to an end. They correctly associate many problems and also evils with agriculture. Nationalisation of it may be strictly in conformity with the socialistic pattern but it cannot be desired. At this time much of the initiative in making Green Revolution a success has been taken by the land owners and the labourers; in fact India has never been able to achieve such a success. Otherwise also nationalisation of land may create many doubts in the minds of villagers and so they may lose faith in democracy. More over it cannot be achieved till we adopt ruthless methods of a dictator and such method cannot be justified in our demorcatic set up.

They also say that the industries should be nationalised and think that this is the only method of ending expolitation of the labourers. But nationalisation is not much suitable for India because experience has shown that whenever an organisation is nationalised it becomes inefficient and after some time a burden upon the exchequer. In order to get all the benefits it was necessary to have public sector as the rival of private sector instead of making it a substitute for the private sector.

Russian or Chinese type of socialism should never have been suitable to India because they make their society a closed society where there is little scope of individual initiative. They live in a state of political isolation Compelling the people to make unjustified sacrifices and shunning foreign aid. In the present age it is not possible to make quick progress without the help of foreign aid and it is also wrong to force the people to make sacrifices beyond a particular limit. Our leaders wanted India to grow into a healthy democracy and this was possible by adopting only a pattern of socialism and not the methods of socialism.

No institution whether political or economic can be rigidly followed because human institutions operate in accordance with social environment. Till the social environment is in agreement with the institutions, it is not possible to make that institution a success. Indian social life and living conditions never demanded a socialistic pattern which may be rigid like that of China and Russia. Our socialism is purely of Indian brand, it is in line with our culture, our history and our social environments.

INDIAN POLITICS AND PARLIAMENTARY DEMOCRACY

Scheme of the Essay:

Exposition: Parliamentary democracy in India is a legacy of J.L. Nehru.

Rising Action : Some think that democracy is not suitable for India.

Climax

1) There are some pre-requisites for proper working of democracy but no better system has been discovered
2) Indian democracy is the dictatorship of the majority.
3) Working of the ruling party is also considered to be dictatorial
4) Discipline is necessary for making it to work properly
5) Some think consensus is necessary but it is not possible.
6) Political leadership is inherited

Ending: Political enlightenment is necessary

Democracy in India is a legacy of Mahatma Gandhi and Parliamentary democracy is a legacy of Jawaharlal Nehru. Gandhiji when he came on the shores of India understood that this country was much too vast to follow the pattern of any other country. During the struggle he built up a mass based organization. It is this mass base which was the strength of the congress party. Then came Jawaharlal Nehru another strong believer in democracy. During the struggle he had realised that a country of India's size and diversity could be sustained only through a democractic system. Some constitutional pundits try to trace the present system to the various Government of India Acts. But this is incorrect because had this being the case democracy must have struck roots in Pakistan because they also had the same Acts.

Some people think that perhaps democracy is not suitable for India. Replying to these type of doubts Mrs. Gandhi once pointed out that " Democracy allows many small explosions which one can handle. But if you put a lid off these explosions there would be a big explosion " which you may not be able to handle at all. In fact the working of parliamentary democracy depends on how you make it work, the spirit of the people their sense of involvement their dedication and their feelings of discipline. Mr.

Nehru once said parliamentary democracy demands, of course, capability it demands devotion to work. It demands also a large measure of cooperation, of self restraint...,Sir Winston Churchil had said that parliamentary democracy is the most fragile it is the most difficult. Yet no better system has been devised by man.

It has been pointed out that the parliamentary democracy in India is not working properly. It is the dictatorship of the majority party. The ruling party has so big a majority in parliament that it can easily eclipse opposition . It also tries to destablise the state governments where the opposition parties are in power. In other words it tries to maintain its unchallenged monopoly over politics. If there is no strong and healthy opposition, parliamentary democracy becomes a farce. Similarly they say that even the working of the ruling party is not democratic. It is dominated by one man that is the Prime Minister or by a few men who are very important in the party. Under such circumstances it is not possible to have dissenting opinion even within the ruling party. The party whip is very effective and the Anti-Defection law does not permit the elected members to join other political parties even if they are dissatisfied. The opposition parties have neither the leaders nor the means to asssert themselves effectively in the national politics. All the means of propaganda are controlled by the ruling party. The opposition does not have any alternative ideology to offer that is why it is contended that the parliamentary democracy is not working properly.

In fact in order to make it work, something will have to be done. There must be discipline otherwise democracy degenerates into monocracy which is a sort of civilised war. There is no discipline which is exercised by the opposition or by the ruling party. The role of opposition party is not constructive, their only aim is to come in power, may be by any method, fair or foul. Similarly in the ruling party there is so much of bossism that the members of the party play like pawns in the hands of the important party leaders. Even the people in general are not disciplined; they try to indulge in all types of malpractices for getting political lift when there is no motivation no political orgnaisation can function properly.

Some think that parliamentry democracy can work if there is consensus. But from the practical point of view it is not possible, political parties which have ideological differences cannot see eye to eye with the ruling party. The political parties in India do not cooperate

with the ruling party even if they subscribe to their point of view. For example most of the national parties do not like suspicion, mistrust and communalism but they do not work for it. Whenever they find an opportunity to exploit the situation they forget about their ideology. In fact they should be proud of the nation and they should not do anything which may weaken democracy but they never try to strengthen it.

Another undermining factor is that the political leadership in inherited by the politician's children. This practice encourages hero worshipping which is dangerous for democracy and particularly for parliamentary democracy where the leadership is not concentrated in one hand. Otherwise also parliamentary democracy should have the potentiality to produce leaders: if leaders are thrust upon it its nature will be distorted.

In order to stabilise parliamentary democracy we will have to make each political party strong so that it may be able to put effective check on the ruling party. The parliament should not how before the ruling party rather the latter should bow before parliament. The opposition is fragmented, unimaginative and without domineering leaders. They cannot assert themselves in the parliament or outside the parliament.

Till people become politically enlightened and give support to the political parties it is not possible to make parliamentary democracy a success. As it has survived for nearly four decades it seems that it can become very strong if it is given a proper support by the opposition and the people in general.

ROLE OF TEACHERS IN NATION BUILDING

Scheme of the Essay:

Exposition :	Teaching profession was very important in the past
Rising Action :	The present period is the period of change
Climax :	Teachers should forewarn and equip students to meet problems.

2) Teachers can supplement parental task.

3) Teachers can help the people to develop inherent capacities.

4) Teachers can help the children to take from tradition and modernity.

5) Teacher should avoid reactionary and communal bias.

Ending: Teachers should integrate the knowledge of environments with our education.

The teaching profession has always been a very important profession. In ancient times the *Guru* in India played a very important role in moulding the society. After that were many ups and downs and today we have come to a point when, once again, the teacher is important, Althouth the teacher will no longer be accepted in that whole-hearted manner in which the *Guru* was, nevertheless he has a very vital role to play in guiding the nation.

There are periods in the history of humanity which bring about a great change and we are in the midst of one such periods. People, whether they are of the intelligentsia or in political parties seem to be unaware of the great changes that have come upon the world. These changes will bring certain benefits but will also raise many new problems specially for a country like India which has not been able to catch up with the changes caused by the industrial revolution. It is upto the teachers not only to deal with the present day problems which are complex and considerable, but also to look into the matter in future and try to forewarn and equip students to meet those problems. The children of today will one day be face to with these revolutionary changes.

There are some forces which are creating chaos. disunity and disintegration. It is in the schools begining from the very youngest child, and if possible in the homes before the child goes to the school, proper mental attitude will have to be cultivated. No doubt a teacher cannot replace the parents but can supplement the parental task. Sometimes the parents are not fully upto it because many of them are preoccupied or their living conditions are such that they can not pay attention to the needs of the child so this burden has become heavier for the teachers, from the lowest upto the University level.

Our aim, is to make our country stronger not in terms of military strength. We should also be able to help our people to develop the

capacities which are inherent in them. Swami Vivekananda, who was one of the greatest educationists has said that education is not to know but to be. What we are taught should not be just an accumulation of knowledge or information, it should make us into better, superior human beings. The same thought was further developed by Sri Aurobindo; he said that mankind can be a better race than it is if it only rises above the immediate and look into the matter and into the potential power.

A nation like an individual, must change and develop constantly. But one must not change one's core, the core of one's being is like the axle of the wheel which does not move. It allows the spokes and the rim of the wheel to move but itself remains immovable. So the axle whether of the nation or of the individual must be strong. In fact only those nations which have their roots in tradition, survive. This does not mean that we should stick to the old; life is a process of making choices continuously. As an individual as well as a society, we have to look what to take from tradition and what from modern life. In this respect also only a teacher can tune up the thinking of the children.

Unity of the country is very important in India because people of all religions, castes and creeds live. Secularism and national feelings are necessary for strengthening Indian unity. But this must be supplemented with the help of the weaker sections of the society and to give a sense of equality to all the citizens of the country. In other words the object is to promote the idea of democracy socialism and secularism. These three are inseparable because it is impossible to have democracy unless there is a social and economic equality which means socialism. Similarly you can not have socialism till there is secularism. These aspects have to be imprinted on the minds of the children by the teachers particularly at the school stage.

Another important function of the teacher is to avoid reactionary, communal and fascist forces and to promote a healthy academic atmosphere in the universities, colleges and other educational institutions. They should organise study circles, seminars and conferences on social and aconomic problems and then analyse and frame views on various national and international problems. This will help the Indian youth to become well-adjusted and balanced individuals who are able to deal with the changing world. They will be able to face new challenges which constantly confront us and are more complex one and which will

come up as the Industrial world goes into electronic age.

Much attention is being given to the problem of environment all over the world. We find that even grown-up people do not have the most elementary knowledge of their environment. They do not know the plants which grow in our country, they can not recognise the birds which they see everyday and they cannot recognise the trees which are on the either side of the roads. This type of living is not complete, we must know the whole of India and this knowledge should not be considered useless. Such exercises could open up employment opportunities because much can be done of what is growing there, and what exists in the vicinity. In our education we have to integrate these ideas and only the teachers can do so; clearly the future of the country itself depends upon the teachers.

THE POSSIBILITY AND CONSEQUENCES OF THIRD WORLD WAR

Scheme of the Essay:

Exposition : Man craves for peace during war and prepares for war during peace.

Rising Action : There have been problems which might have led to the Third World War.

Climax :

1) Nations avoid war because it is extremely disastrous.
2) Gorbochev has defused tension in the world.
3) Confrontation between Russia & China has ended.
4) Consequences are very harmful
5) Nuclear winter will bring total destruction

Ending : Third World War is avoided because it is too horrible to think of it.

Man craves for peace during war but he is haunted by the fear of war during peace time. As a result of it during peace time he starts preparing for war, piles up weapons, enters into treaties with the super powers and increases defence expenditure. All this leads to cold war. After the Second World War, the two super powers-Russia and America started fearing

each other and this fear was increased by their ideological differences and differences in their political set up. So since the end of the Second World War fear of the Third world war has been haunting mankind.

There have been many serious political problems which might have easily lead to Third World War. The earliest of them have been the Cuban crisis and Korean war. The Vietnam war, Iran dispute, Arab Israel confrontation, Kashmir problem and even Russian occupation of Afghanistan would have flared up into world war. All of these were serious threats to world peace. But the fear of the disaster which may result due to world war kept the nations under check. It appears there is a little chance of World War III because with the coming of Gorbachev in power efforts have been made to defuse the world situation; the Iraq Iran war has been brought to an end; the P.L.O. has declared Palestanian state without claiming Israeli land. Similarly the confrontation between Russia and China is coming to an end, Russia has withdrawn her forces from Afghanistan. In Pakistan also democratic government has been formed So there is a great possibility that they may try to resolve out -standing problems through negotiations with India. In this manner the atmosphere is not so much charged with tension as it was in the earlier years. Still we can not say at this moment that peace is going to last for a long time. Most of the world problems have not been buried deep rather they threaten to become the cause of the Third world war.

The consequences of the Third World War are extremely horrible to imagine. Some of the scientists have pointed out that the use of bombs like Megaton bomb and Cobalt bomb would consume whole of the oxygen of the atmosphere and living creaturs would not be able to breathe and live. Some others say that the heat produced by the explosion of the bomb would melt snow on the mountains and consequenlty the world would be flooded. Some others think that after war even if there is some life it would be meaningless and extremely primitive though some think that the nuclear winter will freeze every thing on earth. If the Third World War is fought with the weapons which the super powers possess at this time there would be total destruction. What will be the fate of the earth and the universe if the Star War programme continues. Super powers go on increasing their striking power. Once Einstein was asked how Third World War would be fought he gave a pertinent reply that he did not know about the Third World War but if Fourth World War was fought it would be fought with the help of stones. He meant to say that human beings would reel back to the primitive ages. In fact during the Third world

war there will be no victor and no vanquished.

It is only the horrible consequences of the Third World War that make the super powers to think of avoiding war. President Nixon during his term as President of America wanted to make use of the Nuclear Bomb in Vietnam and also during Indo-Pak war but he desisted from this act of foolishness perhaps only because of the fear of the destruction of the world. Russel in one of his essays pointed out that if there was going to be a world war it should be as early as it was possible otherwise it would be so destructive that there would be no historian to record. The possibility of the Third World War at this time seem to be remote. The consequences are so horrible that one could never think of war. Still as Radha Krishnan once said "we are standing on a precipice and a single wrong step will bring total destruction".

ROLE OF TRADE UNIONS IN DEVELOPMENT

Scheme of the Essay:

Exposition : In India organised labour is considered to be the chief agent of social change.

Rising Action : It would be difficult to improve the living conditions till workers get proper wages.

Climax :

1) We cannot adopt norms which are prevalent in rich countries.
2) There are curbs on the functioninσ of trade unions
3) Job creation should be our priority
4) Multiplicity of trade unions is another problem.
5) Participation of workers and upgrading of technology are necassary.
6) Trade Unions should not be guided be selfish interests.

Ending : A delicate balance between the interests of the nation and the workers should be discovered

---

In India organized labour has always been considered one of the chief agents of social change. Workers have played an important role in increasing production as well as in achieving technical excellence in the production of goods. A number of nations have achieved high technological capability through varying degrees of capitalist or socialist methods.

as well as unacknowledged combination of both. Yet many parts of the world are roughly in the state of England described by Dickens, of extremes of opulence and indigence, waste and want. In the developing countries nearly three-fourth of the population is the labouring class. It has been estimated that six out of 10 workers in the world belong to Aisa. It would be difficult to improve the living conditions of the people till the workers get proper wages. There are so many other problems facing the workers in Asia. Problems have been identified and remedies have been outlined by different commissions. International conferences also do not help much. The UN Development Decades have brought only disappointment. The studies by ILO and UNCATAD, and the World Bank have all revealed that the job displacement in rich countries by the expansion of exports by the developing countries is minimal.

We can not adopt the norms which are currently prevalent in rich countries because we are struggling against heavy odds. Our country is caught up in the spiral of rising prices. Social justice is very important but if our economy does not take off, we can not improve the conditions of the workers.

India believes in freedom of expression and organization and so there are no curbs on the functioning of trade unions but the power to organize unionism has a cause. No denying the fact that workers must get living wage though, it is a relative and not an absolute concept. More over there is un-employment and it becomes very difficult problem if the government does not take relief measure. So the job creation should be our priority. Similarly class war between one section and other section caused untold harm to the people and so as a whole to the movement of trade unions.

The multiplity of trade unions professing different ideolgoies is a serious problem. Some of them are more concerned with enlarging their own hold. Not only is production in vital area held up but soemtimes even installations are damaged: power houses and hospitals are shut down and the community is held to ranson. One of the principal responsibilities before enlightened trade unions is to kindle social consciousness and make workers aware of the problems of less favoured sections of the society than the working class.

There should be a an active participation of labour and upgrading of technology and it has to come from outside. But we should make an effort to develop it within. Sustained progress can come only if there is self-

reliant technology. Technology whether imported or developed at home requires capital which is some times in the form external aid. But for a vast country like India it is not possible to obtain capital from out side, capital has to be mobilized from the savings of the people; a substantial portion of the additional income generated by development must be saved and ploughed back into further development. This means discipline over consumption and readiness to accept social obligation in India. The government has mostly been financing development out of domestic savings because international credit had been tied to parcicular technology which was not suitable for India. Recipient countries accept because they have no alternative and foreign exports prescribed Agro-based small scale Industries for developing countries. Indian Industrial policies is a combination of big medium and small sectors both in state and private sectors. More-over some times the developed countries sell obsolete technology. If we do not have the knowledge of the latest, developing countries can learn much from one an other. In this respect also the rule of the workers and trade unions can not be minimised. They will have to pick up the latest technology as quickly as is possible.

Clearly trade unions can play a negative role in the development of the country if these are guided by selfish interest and narrow out look. On the other hand trade unions by organizing labour and by canalising their activities in the constructive channels help the country to make progress. This does not mean that they ignore the interests of the workers. Till the workers are satisfied it is not possible to help industries to grow. So we are to find delicate balance between the interests of the nation and the interests of the workers. They understand the problems of the workers and they also know about the problems of industries. So trade unions are suitable for harmonising the two interests. Otherwise also in a democratic state labour is essential for political stability as well as for economic prosperity. They should assert them selves for their rights and at the same time they should try to make maximum contribution towards the development of industries and the increase in production. So we can say the trade unions constitute linchpin of the wheel of industrial progress.

THERE IS MORE PLEASURE IN BUILDING CASTLES IN THE AIR THAN ON THE GROUND

Scheme of the Essay :

Exposition : Man is a pleasure loving animal

Rising Action : One who knows how to build castles in the air gets the best thrill.

Climax :

1) The great conquerors lead the life of fear
2) Achievements do not give us the joy which is proportionate to our effort.
3) Fulfillment leads to frustration.
4) Period preceding success is that of tension.
5) Earthly people may hate day dreaming but only dreams give colour and joy to life.
6) Day dreams have super human powers
7) The dreams finish the darkness of a realist.

Ending : A day dreamer is away from the harsh realities of life.

Man is a pleasure loving animal. He wants diversity of enjoyments. His intelligence has certainly enabled to get a much greater variety of enjoyment than is open to animals. Music, poetry and science, football and baseball and alcohol and cigarettes are some from which people of different temperaments and mental make-up derive pleasure. There are still others who undertake hazardous journeys on the unchartered ocean. Some foolishly expose themselves to frost-bite and other inclemencies of weather simply to be called conquerors of snowy peaks But the thrill- which these practical men get fails to stir their soul. Even if they simply profess, it transports them to some ethereal pleasure, no sensible person who experienced the vast range of vicarious pleasures would believe them. In fact he who knows how to build castles in the air know what the secret of perennial pleasure is, and which never gives one a feeling of satiety or frustration.

Much has been said in praise of the warriors who by their barbarien exploits conquered their so-called invincible enemies. But is it not a fact that these conquerors could never lead a life free from the fear of being over-run by some braver and more crafty warrior or soldier. And this imaginary fear drove them from one inhuman act to another. Did not Ashok get many of the claimants to the Maurayan throne put to death? Did not Aurangzeb subject his father and brothers to most inhuman treatment simply to become the unchallenged emperor of India? Also they had cared .o know how unconquerable is the person who handles sword in his dreamland where no blood is shed and where forces fall as easily a butterflies in a young boy's net. Had they been conteneded with such conquests they might have not got a few pages in history read by bespectacled scholars, they would have, at least, remained unchallengeable masters of their domains. After all what does it matter to a person whether people talk well or bad of him after he is

dead Then why expose ourselves to the smoky hazardous battle-field? Is not our unconquerable fort which is not to be defended by death dealing weapons better? It is in this world that intrigues find little head way.

No doubt achievements give us a sense of fulfilment and a feeling of joy. But this joy is seldom or never in proportion to our efforts. Naturally all our plans and the pains taken in executing them lead to insignificant pleasure. Not only that. This pleasure is not lasting. It is bound to result in frustration if success in one achievement is not followed by another. Apart from that we may think that we have done something remarkable but others might not. This will prick the bubble of our pride and pleasure; the appreciation is whole-hearted it might be only of a section of people whose opinions we value the least. Then the fear of not being up to the mark also dissipates the pleasure we are likely to get from doing something concrete. And the period preceding our success is a period of great tension. In fact what we do by building castles on the earth is not to please ourselves but to please others. We work as slaves and not as masters of our souls. If still some think that there is no pleasure in idle dreams let them think so. It is a matter of opinion, and if we claim to be civilized we should not grudge them the right to entertain wrong ideas. Above all pleasure is completely a personal affair. When it becomes a community affair, as the pleasure from concerte achievement is, we may call it anything else, but to call it pleasure would be a misnomer.

Nevertheless they who are earthly are contemptuous of day-dreamers. They who 'late and soon getting and spending lay waste their powers' and little see in nature that is ours are prone to have such feelings for those who make plans and entertain hopes that can never be realised. But it is the dreamers of such dreams to whom we owe much of colour and joy in the world. They make our drab world permeate with those who make life worth living. They wipe tears off every eye. They are the angels who do not fear to tread or even to rush, whatever the attitude of the down-to-the-earth people may be.

It is a fact that in all ages such dreamers have been dubbed cranks Nevertheless, it is the cranks of one age who dreamt of a world different from the one in which they lived that mankind have, though at a slow pace, become different from what other species are. The discontent of such dreamers with the present make them to visualise a world where mankind would enjoy the 'sweetness and light' they unconsciously had been instrument of.

Day dreamers have super-human power of withdrawing them-selves from the tedium of boring routine. They by virtue of sanguine

optimism have the capacity to neutralize the blinding darkness of the realist. The hopes they entertain never meet with frustration, and they with unheated zeal go ahead from one pleasure to another. This pleasure is rather unknown to those who cannot abandon themselves completely. An egoist who is ambitious to become supreme lord of a cherished domain cannot know this pleasure. Only the meek enter this kingdom. Obviously of all sorts of material gains which yield nothing but disappointment, with a pipe in his mouth and a vacant glance in his eye our dreamer is transported to that region where hatred ignoble racialism give rise to love, humanism, broad mindedness and internationalism. And the picutre of the world that emerges from such thinking is a thrilling and colourful pictures as are seen through a kaleidescope by a boy.

The man thus engrossed in his visions may appear to some like an ineffectual angel beating wings in the luminous void'. He may hold others in awe for his having been fed on 'Manna' according to some whose wings have been clipped. But it is in such moments that he becomes what Adam and Eve were before they tasted the forbidden fruit.

It is perhaps owing to this ennobling effect of day dreams that we lose the capacity of dreaming while awake and we resort to somnolent drugs. Youths petrified by the decadent affluent society which ensures security of life take forbidden drugs like LSD so that they might become deaf to the confounding commotion around them. To whatever psychologist might attribute this mode of thinking of the youths, it is a fact that we all crave for pure pleasure which endows us with the capacity to forget the world of petty jealousies, inglorious competition and foolish ambition which wreck Macbeths. And it is in such moments that we become too human-neither bundle of inhibitions, nor indiscreet devils. A dream of every sane man who does not long for extraneous pleasures and who does not build up his world of pleasures on the wreckage of others, pleases. The pleasure thus got is something to be proud of and to be cherished for despite all the denunciation of the matter of fact people to whom two and two are four, neither three nor five. And such persons have that happy sensibility which does not let them 'look before and after and pine for what in naught'. Nor do their 'sweetest songs tell of saddest thought'. They see the charmed magic casements opening on the foam of perilous seas, in faery lands forlorn' far away from the world.

Where men sit and hear each other's groan.

Where palsy shakes a few, sad, grey hairs.

Where youth grows pale, spectre thin, and dies.

Where but to think is to be full of sorrow
And leaden eyed despairs,
Where Beauty cannot keep her lustrous eyes,
Or new love pine at them beyond tomorrow.

HUMAN RIGHTS

Scheme of the Essay:

Exposition : Whether man lived in groups or clans he knew that for his survival he must subordinate his whims to the will of others

Rising Action : Till civilisation reached maturity individual was not considered to be important

Climax

1) Budhism and Christinity, wanted the people to organise their living not by force but by love
2) Human rights in the context of the world; these order are fundemental to human nature.
3) Two fundemantal rights are given in the Universal Declaration of the U.N.
4) Rights granted by the U.N.

Ending : Human Rights cannot be exercised without restrictions.

Man is a gregarious animal. He might be inferior to some other animals in respect of power , swiftness and agility but it is by his power of fore-sight, conscious or unconscious, that he is and has been superior to other animals. This fore-sight has greatly guided him to evolve a system or an order which made him in the prehistoric ages to forgo some of his rights. After that whether he lived in group, clan or society, or state he knew only one thing: for his survival his individual idiosyncrasies must remain subservient to the will of others. Thus all human rights were bound to the supremacy of group or clan or state.

With the dawn of civilization, no doubt, mankind in some parts of world did come to enjoy some rights, but authority vested in priest

rulers found individual pursuit detrimental to the ruler, the individual could be done away with. This was the state of affairs till civilization reached its maturity in Greece and ancient India. But still in the Greek city-State some were more equal than others. No human right could be defended on ethical grounds. Had it not been so, Socrates would have not been denied his right to pursue truth and given a cup of poison for his not giving up what the State considered harmful.

No doubt, Buddhism and Christianity wanted the people to organise their living not by force but by love. They implicitly vinidicated the desire to enjoy any human right in the sense as we use the term. In fact in monarchies, feudalism and plutocracy the notion of human rights was still in its embryonic stage. Magna Carta which entitled some rights to the lords did not imply rights of all human beings. Even when Rousseau came to talk about human rights, he did not confer the rights, he envisaged, on the slaves. And after that some powers considering themselves invincible did not grant their subject people the rights which they held most inviolable. The British industrialists had little consideration for the rights of their factory workers. But with the passage of time, as new ideologies started having sway over some thinkers' minds, demand for human rights started appearing more predominantly in their discussions in the democratic and communist countries.

But what are human rights in the context of world order today? These are the rights which entitle mankind a decent, civilized life in which the inherent dignity of each human being will receive respect and protection. The idea of human rights does not imply merely the comforts and conveniences that science and technology can provide. Nor does it imply mankind's rights to the fulfilment of their biological needs. It rather means those conditions of life which allow mankind to develop and use their human qualities of intelligence and conscience and to satisfy their spiritual needs. Above all human rights are fundamental to our nature and in the absence of these rights we cannot live as human beings. To deny human rights is "to set the stage for political and social unrest - wars, hostility between nations and between groups within a nation- and lead to urgent demands for a better life with larger freedom."

Now there are two kinds of fundamental rights which have been recognised in the Universal Declaration of the U.N. First there is the traditional kind - civil and political rights. Then there are economic, social and cultural rights.

Civil and political rights envisage the right to life, liberty and security of every human being without any discrimination. It implies that no one should be held in slavery, be punished in an inhuman or degrading way. Then all of us should be equal before law no individual should be arrested or exiled because of some one's whim. And in case some one is charged with a crime, he should be entitled to a fair hearing. Then all should be protected from arbitrary interference with their privacy, family, home and correspondence. If one is persecuted, he should be able to seek asylum in another country. Besides every individual should enjoy the right to nationality, fundamental freedoms: freedom of thought, conscience and religion, freedom of opinion and expression, and the freedom to join and take part in the government of his country through elections and through equal access, with anyone else, to jobs in the public service.

Economic and social rights include the right to work, to free choice of job, just and favourable conditions of work and to protection against unemployment. Then everyone irrespective of sex or colour should be entitled to equal wages for the same work. Others are right to leisure, right to adequate standard of living, right to education and the right to participate freely in cultural life of community.

These human rights had been discussed by philosophers and political thinkers from time to time despite opposition from their government as referred to earlier. But in 1948 all these rights were set out in the Universal Declaration of Human Rights and the United Nations Assembly adopted them unanimously. Above all the Declaration has been incorporated in the constitutions of a number of countries. Our Constitution grants almost all the human rights to the citizens of the country.

Another significant human right is the right of self-determination. It is the right of all people to determine their political status and to pursure their economic, social and cultural development and to dispose of their natural wealth and resources. In other words it is both a political and an economic and social right of people.

All these rights are to be enjoyed by all persons without any discrimination as to race, sex, langauge, religion, political or other national or social origin, property, birth or other status.

Nevertheless rights imply duties. So when we call for respect of

human rights, it means not only that our rights must be preserved but also that we must respect the rights of others.

This means that human rights cannot be exercised without restriction particularly when their exercise would interfere with the rights of others. Of course, as in our country, fundamental rights are ordinarily not subject to restriction except those which are provided by law, and are necessary to protect national security, public order, public health or morals, or the rights and freedoms of others.

Should Science be only the hand-maid technology

Scheme of the Essay :

Exposition : Science implies knowledge and technology dealing with industrial art.

Rising Action : Science and technology are inter related and interdependent

Climax :

1) Technology is science based
2) Man of science gives, knowledge, which is utilised in a bad manner by others.
3) The countries where struggle for existence is going on, cannot afford to use science which is not backed by technology
4) Pure scientific research provides technological advances.
5) India perhaps cannot afford pure scientific research.

Ending Technology should be the hand-maid of science.

In recent years much has been said about the role of science and scientists, technology and technologists in the society. The scientists in the West, much advanced in both the fields, think that science should not be only subservient to technology. But why ? Before discussing the validity of their arguments we need know "What is science? What is technology"?

Science, as its name implies, is primarily knowledge; by convention it is knowledge of a certain kind, the kind which seeks general laws connecting a number of particular facts", Science is the pursuit of truth. It is an enquiry into cause and effect by experiments and constant

observation. Technology is the science which deals with industrial art.

The broader distinction between science and technology would be clear from what Dr. Atma Ram, President of the National Institute of Science of India, said in his address. According to him: "Science can show the possibility of something to happen, it cannot by itself make it happen. It needs technology to achieve what may be indicated as possible. Science produces knowledge, technology helps to produce wealth. Science indicated the great possibility of man landing on the moon; it is technology that made it possible. This makes one appreciate the need to differentiate between the two. Eminence in science need not necessar ily mean better or more productive technology. Also, while science is international, knowing no boundaries technology is not. Science is intellecutal, but technology is commercial. While scientific knowledge is shared throughout the world technological knowledge is not freely shared. It is shared on certain consideration. While advancement in science is based on collaboration, advancement of technology has its root in competition. There is competition in technology not only between industrial establishments in other countries, but between industrial establishments in the the same country. No firm shares its technological knowledge or method of production or know-how or design with another company operating in the same field without certain adjustments.

"To the scientist, science is an end, a great intellectual end, a curiosity satisfying end. But in the twentieth century technology is becoming more science based, it has also become a powerful tool of economic growth".

No doubt the man of the pure science is concerned with the advancement of knowledge, and in his professional moments he takes it for granted that advancement of knowledge is desireable. But the irony is that men who do not understand their knowledge utilize it for new techniques and this results in disastrous misfortunes for mankind. In the words of Aldous Huxley: "Our governments can get its scientists to perfect the rocket and the atom bomb, if it can get its manufacturers to produce enough plutonium and uranium -235, to build enough launching ramps and robot plants then all that need be done is to press a few buttons and bangs, the ware to end war will be over, and I shall be the boss of the whole planet. This, no doubut, is a dreadful picture of what can happen when science becomes only the handmaid of

technology. In ordinary cases too science technology makes man a cog in the machine. Different technologies reduce individuals to raw material. Then by clear devices they are made tools in the hands of state. They lose the capacity to think and act independently. And in such a state of affairs when some react to what technology proffers to mankind they simply become rebels of Hippie strain. Such a dismal picture of societies, dependent on science technology in war and peace, would make any sane man, though not of very high calibre, say that science which remains confined to better the lot of misery and disease ridden people should be the ultimate goal of the scientist. A utopian approach indeed this is. If not, this can be the case with the society which has tested the fruit of science technology to satiety. But what about the people of that part of the world where struggle for existence is still on and where people for non-exploitation of the resources of nature and man-power are miserably backward? Should they be contended with pure science? Should they follow in the wake of the countries which do not like science to become only the handmaid of technology?

The answer to all these questions will be in emphatic 'No'. As economic growth is important for all countries, science-based technology must become more and more powerful. But for the less developed nations like ours with a large section of people suffering from want of basic needs of life, science -based technology should be the first priority. If science were not only the handmaid of technology then we will expect the role of Government to be that of an indulgent patron to provide scientists the facilities which it provides to patronize poetry, drama and other arts. But for the people science is a means to technology more than an end.

Nevertheless the vital link to achieve that objective necessitates a major step without which even technology might come to a stand still. And that step is to know that it is pure scientific research which provides seed for later technological advances. Besides in a technological society it is essential to have an adequate supply of trained scientific manpower capable of applying science and its methods to practical problems. That means pure scientific research which aims at expanding the frontiers of knowledge without any economic objective which is the primary objective of those who like science to be only the handmaid of technology, if universities were brought much closer to industry than they have been

and orient their teaching and research accordingly, then the scientist will emerge as a technician and not a scientist. Admittedly it is true. But the question arises can a developing country like India afford the luxury of pure scientific research? Is it not a fact that some areas of research such as nuclear physics have become enormously expensive? And since no Government has unlimited funds at its disposal, and pure scientific research would not be possible without the state's patronage, it is proper to make the choice. If it fails to establish its priorities and make choices accordingly the only result will be the spreading of resources too thinly with a subsequent failure to be competitive in any field. It needs a policy for the support of science and such a policy can only be devised as a part of economic policy, since its operation will almost certainly determine the number and the type of trained scientists who will become available to meet the country's industrial and other needs. Above all failure to take economic policy into account in determining the areas of science in which major research efforts should be mounted can only lead to frustration, brain drains and in the end industrial stagnation. Moreover scientific research without the spur of clear-cut economic objectives cannot over a period be successful it pursued in permanently staffed institutions.

As for India economic growth is vital and only through science, or more precisely its application in the form of technology, can it be realised. Science is to be handmaid to technology. It is a different thing that if finds sufficient encouragement through Research and Development activities. It may the handmaid only of technology, but even as handmaid it must remain on priority basis. Otherwise, as said above, science through the brain-drain and frustration of the scientist will leave the field of enquiry barren.

AMBITION IS THE GRAND ENEMY OF PEACE

Scheme of the essay:

Exposition : Definition of ambition.
Rising Action : Satan's aspiration.
Climax :

1) If man had not been ambitions there would have been no art, no philosophy and no civilised life.
2) Gods ambition to create world and Eve's ambition

3) What ambitious lovers of God did? What ambitious fanatics do.
4) Relgions and political dogmatism are of the similar nature.
5) Some illustrations.

Ending : Examples of Dr Faustus, Volpone, Macbeth and Brutus.

When the word 'ambition' came into the English language, well over five hundred years ago, it was still not quite respectable. It was used in a derogatory sense then. Its accepted dictionary definition today, of course, is : "aspiration, or ardetnt desire, for distinction". Nevertheless ambition was classed by a writer in 1449 with pride and "vain vices". Even Buddhism does not consider it a commendable human trait. But the parable of Talents seems to imply that not to be ambitious is to stifle initiative and spirit of adventure in oneself on one hand, and to show foolish indifference to enhance one's capacity to make contribution to the world one lives in. But if we consider what befell Satan when he aspired to be more than what God willed him, we are left in confusion not knowing what to believe and what to reject. Then 'ambition' becomes as evasive as the inscription of the Indus Valley civilization. Nevertheless let us subject this litums paper to the acid test in the laboratory of human struggle.

Let us first look at the commendatory facet of the word " ambition". No doubt when the Buddha said that man should keep his desire in check, what he implied was that he should not be ambitious. But if Ashok had not been inspired with the desire to do good to his subject', we wonder if he would have at all done all that he did for the propagation of Buddhism. Ashoka is not a stray example to illustrate. Ambition is the god-mother of man's progressive march towards better and happier life. All knowledge which makes us different from animals and savage people would have not been known if we had followed the 'Lotus Eaters' thinking why should all life struggle be? In that case we would have been spending our nights on trees or caves and living in constant fear of wild animals and wanton moods of nature, bloody in tooth and claw. Then there would have been neither kathakali nor Bharat Natyam; neither a Bachnor nor a Mozart; neither a Kalidasa nor a Shakespeare; neither a St. Paul's Cathedral nor a Taj Mahal; neither Physics nor Chemistry. But would we have not been better off with out gypsy way of life without knowing that cannibalism is not worse than genocide, that animal hunting is more innocent a crime than killing innocent men and women whey they are asleep, that to hate people of tribes other than our own is not so bad as the white hating the black?

Centainly we would have not known this all if God had not been ambitious to create Adam in His own image and Satan had been contented with subjugation to God's despotic will and bowed before Adam. Then Adam would have not created Eve out of his rib. No doubt he did this to shake off his loneliness. But mankind would have been spared much of suffering that came in the wake of Eve's ambition to taste the forbidden fruit and force Adam to taste it too. If the couple had remained contented with what God wanted they would have enjoyed in the Garden of Eden. Anyway it sounds strange that God never regretted for having not kept His ambition in check. He may have, though scriptures are mischievously silent over it, because God can do things He cannot undo anything.

So man has inherited this quality from God who through him wants to keep Himself in continuous torture. His chosen people inspired with the cherished desire to serve Him go with armament and spell devastation. They deprive themselves of the pleasures in this world so that they become worthy of His Heaven again. Monks and nuns, the crusaders, and the standard bearers of equality, brotherhood and one God in their cherished desire to make this world fit for God's men had killed men as mercilessly as a wanton child kills flies for his sport. They had the so-called heretics eliminated as a gardener would do away with the pernicious weed. What such ambitious lovers of God did is being done by ambitious fanatics of different calibres. Their exploits find a free play in the field of politics. In their anxiety to turn this world into heaven they torture themselves and persecute others so that they may understand that there is only one way to bring about millennium. What inspired the religious dogmatists inspires the political dogmatists. And what is happening in the so-called free world and the communist world makes us wish that men were anything else but ambitious. The most shocking part of these ambitious lovers of the freedom of their favourites colour is that they outdo Tamburaline, Changhez khan, Napoleon and others of their class.

Paris under the spell of irresistable charm of Helen's beauty had Troy ransacked; Antony in his passion for Cleopetra wrecked his married life and had his career cut short; Aurangzeb's ambition to become the unchallengeable emperor or India made him blind to final gratitude and a death monster for his brothers. Whether he ever after lived in peace, historians are much to say in this respect.

Ambitious Dr. Faustus signs a bloody bond bartering his soul to Mephistopheles. A Volpone lays a snare to amass wealth and gets entrapped in it. A Macbeth at the instigation of Lady Macbeth murders the sleeping Duncan so that he may wear the crown, and what he later on wears is only a crown of thorns. Brutus in his ambition to rid Rome of a dictator lost love and life in the game.

MEANS ARE AS IMPORTANT AS ENDS

Exposition : Ends as well as means vary from people to people.

Rising Action : Today no armed rebellion can yield results.

Climax :

1) Economic and political equality can not be achieved with the help of voilence.
2) The Chartists and Fabians achieved what Maosists have been trying to achieve with violence.
3) Gandhiji advocated that social and economic justice should be achieved through non-violent means.
4. Nehru achieved the most difficult jobs with the help of Gandhian method.
5. Peace can be established with the help of non-violent methods. Nuclear Weapons cannot do it.
6. For furthering the cause of education non-violent methods should be used.

Ending : The history of mankind does not give an encourgaing picture.

Some may say that ends vary from people to people and so do the means. According to the conviction of such people history clearly shows that no change for the better has been possible without the use of force. They are somewhat justified. No doubt America could have not become independent if its people had not revolted against the rulers if the people of the respective countries had not resorted to violence. But it is also a fact that what might have been justifiable in

that period cannot be so to-day. It is doubtful whether any armed rebellion can yield the desired fruit to-day. Frequent coup d'etat in Latin America and some African countries have proved without contradiction that the power captured by force is lost to more cunning and stronger force. Nevertheless Gandhiji won freedom and just rule for the people of the Gandhian way to have civic rights granted to the Negroes in America.

Apart from freedom from injustice the most cherished goal of the people has been economic and political equality. In this domain too some people prefer the means which cannot be called the best when judged from the view point of humanism. They who think that violence alone help them wrest their rights from the grudging and reluctant hands of the people who do not want to part with an iota of their power, ignore that reforms to such ends are a more dependable means. The sanity with which the English have marched to an equitable society is an example in itself. The Chartists and the Fabians by their peaceful demonstrations pressurized the government inside and outside the parliament and achieved what Maoists had been trying to achieve in certain countries by violence.

In fact if the best means for the best ends were employed in England, it is owing to the people's enlightened self-interest. Besides the more educated the people are the more pone they are to have recourse to prudent measures. In this regard we cannot ignore the effect of certain traditinal human values on people's outlook. If Gandhiji could advocate social and economic justice for all by non-violent means, it was owing to our inherent faith in noble means for noble ends. Coupled with this faith and a lesson from other nations past and present Nehru too tried to bridge the gulf between the haves and have-nots by democratic means. Whatever his critics may say about his achievements, none can deny that it was owing to his unwavering faith in the Gandhian way that he preferred the reformist way to the revolutionsists' way. Instead of bringing about equality by cutting off some heads, he by legislation did achieve much for the benefit of the common man. The abolition of Zambindari system and the introduction of public sector were sane measures to avert the possibility of history of other countries' being repeated on the Indian soil. He through persuasion and negotiations achieved what it would have not been possible to achieve so safely and securely by other means. But for people's response to his call India would have been

subject to political and economic insecurity which gripped some newly liberated countries. Nevertheless it is no less significant a point that only those people who are patient can adopt such means. It involves a certain amount of self-sacrifice on the part of a few, and compromise of several. The obstinacy of either will greatly obstruct the peaceful realization of noble objectives aiming at the largest good of the largest number.

Another most cherished goal of the people of the world has been eternal peace. Some have believed that peace can be established only by overpowering the forces which they think to be evil. With that objective they prepare for war, have heavy defence budget and subject their people to heavy taxes. On the one hand they create tension in the world. And the result is what history of the first world war reveals. Peace which was brought about by the victory of some was not lasting peace. The vanquished nation drugged the world into another war. And even today we feel as if there were no world peace.

What some nations need realize is that no amount of stockpile of nuclear warfare and no division of the world into blocs can ensure lasting peace. It is only by tolerance and mutual faith that there can be peace. Need for such an attitude is of more vital importance today when an atomic war can drag the entire humanity to annihilation or virtual stage of barbarism. Self-restraint which the big powers need exercise to save humanity is as essential as their will to resist the untethered ambitions of some nations, perhaps this would be possible only when there is greater understanding of the fact that no nation's loss can be any nation's gain. This implies a humanitarian attitude which depends upon people's education.

But it is in the field of education again that the best means must be kept in view. Any education which inculcates sectarianism and narrow nationalism by suppressing truth and presenting only one side it is means to man's freedom from inhibitions, yet it would not be a noble means if it leads to pervent freedom. Nor would it be commendable when it stifes man's invidualism and makes him a mere block with a name.

No doubt for any orderly society the importance of discipline cannot be under-rated. But this lofty ideal is not to be realized by inculcating in the citizens a fear of authority. Nor is this to be through intimidation of certain sections of the society. Discipline should, in

fact, emerge from within; it should not be imposed from without. It means there should be a harmony between an individual's desires and society's interest. This consciousness can spring from people's awareness of their rights implying jealous concern about the rights of others. Ideal discipline is in direct proportion to people's willingness to surrender some of their interests without fear of punishment or hope of reward.

Furthermore, for an ideal society there need be co-operation among the people, and the people and the government. The co-operation is to be as natural as the tributaries flowing into the mainstream. Any co-operation which is sought by any coercive measures would not be the co-operation of free people. That would be a puppet show like the one which we often see being staged in certain so called free and communist worlds alike. Genuine co-operation is thus not the one which shows people's herd instinct, nor the one which results from fear of any sort.

All said, the history of mankind does not give us an encouraging picture. It seems that though people in most parts of the world have changed outwardly, inwardly, they are little different from their ancestors who were given to clan and creed loyalties. As such the pursuit of the best means for the best ends remains a utopia. May be ideals which the Buddha espoused, Christ cherished and Gandhiji followed with some success, become a reality when people become more intelligent and pragmatic. Let us hope that idealists' dream would not remain a dream, as the horizon of knowledge expands and the befogging ignorance yields place to enlightened self-interest and ethical values supplant all other considerations.

CURIOSTY IDLE OR OTHERWISE

Scheme of the Essay:

Exposition : Curiosity is essential for man.
Rising Action : Curiosity is innate.
Climax :

1) A child is purely guided by curiosity
2) Idle curiosity develops our peresonality
3) Literature is curiosity translated into word
4) Scientific inventions and discoveries are product of curiosity.

5) Scientists' curiosity is a mixture of the scientists' idle and purposeful curiosity

6) Purposeful curiosity has much to do with medical science.

7) Geographical discoveries are the product of curiosity

Ending : The charm of human life is in direct proportion to man's curiosity

---

Curisoity which led Adam and Eve's to taste the forbidden fruit, though it deprived them of the eternal bliss and ushered in an era of perspiration and struggle for their sons and daughters is the human emblem of human intellect. Human beings without curiosity are no better than a king divested of his crown and sceptre. This inborn trait which is born with man's birth, though not so clearly discernible in infants, lasts till man having enacted his part in several stages of life prepares for a death scene.

If we were to watch how an infant startles at a sound we will have little doubt about curisoity being innate to human nature. In fact when a child breaks a toy or tears the pages of a book which we inadvertently leave near him, he only ensures us that he is an average child and no idiot, and his senses are growing at normal pace . The way a child stands with wonderment in this eyes by his mother when she is feeding his younger brother or sister on her breast or when she is cooking meals is an expression of his curiosity. What ever uneducated people's reaction to a child playing with his genital organ may be it is nothing but his curiosity.

Whether a child watches his younger brother at play with toys or tears his younger sister's doll into rags, he feeds his computer with information. It is an attempt to understand things around him. In boyhood he observes how his father works at his type-writer or cleans his car. And then he might try his hand at it too. Sensible parents would not reprimand their child for any of his so-called meaningless dabbling. Nor would they take him to task when he is watching the gardener pruning or watering the plants, because they know that their child is doing nothing abnormal for which they need consult a psychiatrist. Nevertheless such idle curisoity continues to dominate every human being's life with the exception of a few who always move about with a mask so that others should consider them to be out of the

ordinary. The idle curiosity which makes us come out of our room and leave our study when we hear an uproar in the street holds mirror to our anxiety about our fellow beings though verging on sentimentalism. Apart from that, this reduces the tedium of work, breaks the spell of boredom and engenders in us new energy, and we go back to our work with revitalized interest.

How idle curisoity develops our personality and intellect can be best known from the study of Wordsworth's and Shelley's lives. Wordsworth's curiosity led him to love nature. Whether it was the enigmatic sound of the cataract or the rustling of the leaves he fed his senses to satiety and gave us wonderful nature poems. Shelley who used to make startling experiments like an Indian magician expressed his love for what was not traditional. And his poems and life are only a vocal expression of his fondness for the unusual curiosity of Keats kindled by his first reading of *Chapman's Homer* made of him a poet of unique imagination so much so that the sight of a 'Grecian Urn' could inspire him to write a wonderful ode. It was his curiosity which made him see romantic shapes in the changing clouds and write his sonnet: *'When I Fear I may Cease To Be.*

In fact much in literature and art is curiosity translated into singing words, immortal characters and wonderfully eloquent pigments or stones. It is, however, a different thing whether their curiosity to know and understand and to unravel the mysteries of human nature was idle or otherwise.

The great achievements of mankind owing to their capacity to channelize their curisoity is not confined to the field of arts. Perhaps the achievements of science would have remained unknown if man had not been given to curiosity to know the world around him. Newton's idle curiosity led him to think about the cause of apple falling down and not going upward. And the result was that he made us know about the gravitational force of the earth. But for such a curiosity Copernicus might have not written his revolutionary book on the *'Revolution of Heavenly Bodies'*. Nor would we have known about the startling experiments of Galileo. Sir Francis Bacon of the 16th century might have not paved the way of experimental science if his curiosity which caused his death due to exposure to extreme cold and not urged him to get at certain truths about the way of nature.

Scientist's curiosity is, however an enigmatic-admixture of the idle

and the purposeful. Benjamin Franklin who would fly kites on cloudy days gave us electric conductors with which we protect multi storeyed high buildings from being struck by lightning. Had James Watt not watched the kettle lid being lifted by steam, there would have been no steam engine. Had Marconi not studied Hertz and Maxwell with curisoity, someone else and not he would have invented the wireless. It was owing to Edison's purposeful curiosity that his contribution to scientific inventions outdo those of anyone single scientists' Again man's landing on the moon is the fruit of scientists' insatiable curiosity.

Purposeful curiosity has much to do with all that medical science to-day is. It was out of curiosity to understand the inner human machinery that Vesalius first practised dissection of corpses. William Harvey's curiosity which made him examine reptiles, fish, birds, snails and all living things exploded the traditional theory about blood circulation and declared that veins carried blood to the heart and the blood entered the heart on the right side and then flooded into the lungs, cleansed by the air in the lungs and passed over to the left side of the heart and pumped into arteries and round the body again.

Pasteur and Lister further made their contribution to medical science. Ronald Ross's curiosity to study the cause of malaria was so keen that he exposed himself to mosquito bites. Men of purposeful curiosity have made no less contribution to natural history. Charles Darwin instead of studying the family profession of medicine pursued the study of the natual science under the spell of the Reverened J.S. Henslow, the Professor of Botany at the Christ's College, and evolved the origin of species. Gregory Mendel, an Austrain monk, gardened peas to investigate the transmission from parent to offspring of such pairs of alternate characters as round or wrinkled seeds, green or yellow seeds, and tall or short plants and concluded that the inheritable characters of plants are represented by particles or factors, and propounded the theory of heredity.

It was again man's curiosity to know whether there could be another route to India other than the known one that landed Christopher Columbus on the New World. It was under this invincible instinct that the great explorers like Captain James Cook, David Livingstone and Robert Falcon Scott braved hazards which no ordinary person would like even in dream. Their curiosity to 'sail beyond the sinking star' and to conquer the invincible in fact convinces us about man's strong will to strive and not to yield.

Much of the charm in human life is in direct proportion to man's curisoity. For men of the ordinary calibre it might be confined to his nasty interest in scandals, while to the more serious to the study of stars, meteors etc. But the fact remains that no living human being is without this quality. Whether one sees a movie or microbe through a microscope, he would not do so if he were not curious to know something more than what is on the surface. But would mankind be able to maintain it in the Brave New World? What will happen? our curiosity staggers to imagine that.

TRUTHS BEGIN AS BLASPHEMIES AND END AS SUPERSTITIONS

Scheme of the Essay:

Exposition : People follow the path of least resistance so new values become superstitions.

Rising Action : Science and medical science also prove it.

Climax :

1) The theories of the psychologists were considered to be heresies but were adopted later on.
2) Socialism and communism also started as heresies but are accepted as practical philosophies today.
3) Gandhiji's Swedshi movement was not appreciated at its intial stages
4) So was the case with art and literature
5) Science technology started as heresy

Ending : Even in the present day world truths will begin as heresies

---

Deference between traditional and unconventional beliefs seems to be as old as Adam and Eve's first tasting the fruit of knowledge against the will of God. After that the long story of religion is nothing but a war between the traditionalists on one hand and the iconoclasts on the other; Mosses was as much a heretic for the followers of Pharaoh, as Jesus's message of love was for the Pharisees. The crucification of Jesus was certainly the beginning of new belief, as islam

after Mohammed had suffered at the hands of the worshippers of many gods. But what Christianity and Islam today are, to the sceptical and critical intellectuals they are as much wedded to blind ritualism as Hinduism and Buddhism are. We believe in the miracles of our prophets without any question. We keep their words alive though we have stifled the very essence of their noble messages. Muslims still continue to favour polygamy ignoring the back ground in which the prophet approved of it. The Christians cross themselves or they touch wood to east away evil spirit though Christianity is far from it. The Buddha who was condemned by the Hindus because he opposed the rituals of Hinduism would certainly be shocked if he could see his followers doing all that he forbade. Guru Nanak and Kabir were spurned by the Hindu Brahmins, but what the followers of Guru Nanak or Kabir do today is the very negation of their teachings. They are worshipped as the heathens worshipped their gods. Though the great benefactors of humanity who in their life time were denounced by the traditional believers yet their followers maintained the purity of their thoughts for some time and gradually ended in ritualism which is synonymous with superstitious belief. It is probably owing to the fact that men love to follow the path of least resistance and painless routine that new values soon become superstitions.

Nevertheless expression of this attitude is not confined to religion and religous reforms only. We find no fewer examples in the field of science in general and medical science in particular. Brunn was burnt alive at the stake because he believed in the Copernican theory that the sun revolves round the earth. Galieo was tortured because of his heretical views. Newton though he was spared the fate of Galileo talked about the gravitational pull and the laws of motion which shocked the superstitious minded people. The same applies to Vesalius who was the first man to dissect dead bodies. The wrath of the Church against him might have earned him an unnatural death but for the protection of Charles II. Harvey who gave us his theory of the circulation of blood did meet with discouraging ridicule because none of the old anatomists had said any such thing. Pasteur and Lister came out with their new theories about the cause of disease and wounds. And now operations has been made safe by the discoveries is no secret. But we do not find any feasible proof to their new beliefs getting lost in the mist of superstitions. If a person thinks that a doctor who puts on the mask and gloves while performing an operation, and

got sterilized scalpels scissors before operation is superstitious would be rather betraying his own superstitious belief.

When Freud talked about Oedipus complex and Alfred Adler about inferiority complex, people called Freud a madcap and Adler the follower of a mad doctor. But with the passage of time their so-called heretic beliefs which shocked the orthodox have become the catchword of the so-called intellectuals. They, time in and time out, use these words as naturally as the fanatic zealots talk about the miracles their prophets performed. They may not understand the implications but to pass for intellecutals they must intersperse their talk with reference to Freud's psycho analysis and inferiority complex etc. In the political field they who talked about freedom were hounded out from place to place. What befell Voltaire, Rousseau and Montesque was no less what had befallen the scientists at the hands of the orthodox.

With the passage of time freedom was taken for the non-intervention of the state. The Bourgeois considered it their right to exploit the helpless. Their right was as irrational as the Divine Right of Kings. Naturally anybody who opposed their unquestionable freedom was ridiculed and even tormented with the same intensity with which the Catholics in the 17th Century had tortured those who flouted belief. Laissez faire with the passage of time gave way to socialistic ideology advocated by Locke. But what he imlied by it has been relegated into the background. Now socialism has become synonymous with a promised heaven for which the followers are expected to sacrifice their present joys for the happiness of the progeny. Communism which promises to each according to his need makes elusive promises like the priests. The commendable ideal to redress the lot of the teeming millions. expects of every member blind faith in what Marx put down in his *Das Kapital* and its interpretation and implementation by Lenin. Marx and Lenin are in fact modern Gods or prophets to please their spirits ,people are expected to believe each and every word of theirs. Not only that. Even art and literature are to by-judged by their opinions. Any opinion against the theories propounded by these great thinkers is sacrilege. The followers of Marixsm Leninism who denounced the followers of orthodox religion are generating new dogmas and new superstitions.

In India Gandhiji's Swadeshi movement was no doubt little appre-

ciated by some industrialists who were pro-British. But to say that India should not go industrial or nuclear because Gandhiji, the Father of Nation, advocated cottage industries and path of nonviolence is to close our eyes to reality. If a person thinks and that to be a true follower of Gandhiji we must spin the *charkha* and fight aggression in a passive way, he certainly is making Gandhian philosophy which suited us in our freedom struggle eternal philosophy. A superstitious belief this indeed is.

Like progress in social, political and economic field progress in art literature has beeu in direct proportion to new trends appearing every now and then. Wordsworth's poetic genius which revolted against the rigidity of diction and style vouchsafed by the classists, infused a new life in English poetry. But then Romanticism fell into the hands of those who thought that great poetry could be only that which was close to Wordworth's theory. The Parnassus turned into a hill of sand in our own times no doubt T.S. Eliot and Ezra Pound in poetry and James Joyce and Virginia Woolf in fiction were great heretics in the eyes of the traditionalists but they who say that good poetry or fiction should be in tune with what these great masters of the first half of the twentieth century said discourages innovation and experiment. Van Gooh, Matrise Picasso, and Paul Klee are no doubt great rebels in the field of painting. But should all painting be done in the styles of these great masters? For the blind followers the yardstick to evaluate any piece of art is to look at it in comparisonwith what a painting of Picasso is.

Science and technology was once considered to be the most wicked thing. But today science and technology are our gods. They are considered to be the instruments of all comforts and prosperity. Blinded by the fabulous promises people are subjecting themselves to the will of scientists. Their faith in science and technology is so implicit that they have become blind to the great disaster to which the twin monsters are heading them. Whatever now discovery is made by scientists is welcomed with un-questioning appaluse. And what nin-compoop science and technology are making of us by depriving us of our capability to take initiative or participate is ignored as listlessly as our ancestors ignored the somnolent effect of religous superstition.

And what new heresies would meet a similar fate should not dismay those who think that pleasures offered by science. Knowledge

disseminated by computers and modern mass media would not have made machine of them May be some future might have exploded before the mankind, their heresies and superstitions are given a grand burial, to let in the cycle of progress again.

FAD AND FADDIST

Scheme of the Essay:

Exposition : Meaning of the word 'fad'
Rising Action : Comparison of idealists and faddists .
Climax :

1) Typs of faddists
2) The likes and dislikes of faddists.
3) Faddists add colour to life
4) Women faddists become blue stockings.
5) Faddist who advocate prohibition.
6) Faddist who appose fox hunting
7) Great truths start as heresies
8) Russel's concept of world govt is a fad

Ending : Faddists dub others as faddists

The word 'fad' means an unreasoning enthusiasm that is likely to last for only a short time. It is a whim a sudden fancy Faddists thus, become poor relations of idealists and of utopians who are men of lasting enthusiasm. Idealists flourish in the world of their intellect, faddists in the murky light of their average commonsense. Idealism is the product of a thinking man's digust with keen desire for change in the existing order for a better one, though in the distant. Faddism is a whimsical person's reaction to boredom and a desire for delighful change in the present or in the immediate future. So the idealists follow their chosen path with unerring zeal, faddists flit from one cherished object to another without any twitch of conscience . The truth which idealists seldom discover is within the grasp of faddists. The latter know instinctively that probably evil resisted is evil strengthened. And even then if some headstrong remark that faddists lack the emotional maturity which is the hall mark of idealists, let them do so, we know that we can apprehend little disaster when such faddists have their way. The stir they create is not so radical as the one which comes in the wake of idealists' white heat passion. Not that, ideals and

idealists leave us tense, fads and faddist leave us relaxed. They provide us with food for laughter when we ourselves are not of their train and they convince us of the limit to which man can be fantastic.

And there are faddists and faddists; some pliable, others hard hearted, pliable faddists are the most harmless, and the females belong to this class. They are crazy about the latest fashion. And as fashions change so does their craze. But female faddists are more receptive to new whims, because they know by the experience of others that rigidity is the bane of youthfulness. Their bodies may not have elasticity, their minds are invariably prone to change. Change being the law of nature women, being close to nature than men are justified in changing their fads. As their defection from one group of faddists to the other is not liable to spell the fall of a government why should we grudge them their innocent enthusiasm to break monotony. So if today they are mad after mini skirts in the west, tomorrow they clamour for micro-minis. And their counter parts in India replace maxi sarees by mini sarees. If the women in East go topless, the daughters of Eve in our country have their backless low necked blouses to display their enchanting curves to the lover of the living beauty. Their faddism drives them to take to kurta and tight pyjamas one day, the next day they may be wearing *lungi* which makes them walk with rhythmic swing and steps-an ease in their movements which is wanting in the people of the machine age. What -ever the attitude of the orthodox devoid of aesthetic sense may be we with a little weakness for mobile beauty are grateful to these faddists who add colour to our otherwise drab life. Perhaps the Americans are luckier in this regard. They can see their young women's bodies painted beautifully.

More serious women faddists might become blue-stockings and instead of beguiling their time in idle talks or playing game of cards take to discussion of art and literature in some posh restaurants when their fathers or husbands, as the case may be, are busy in the dull routine in their offices. Let men faddists spurn their fondness for cigrettes and coffee and ridicule them for their quaint hair-do and dress. It matters little. They know that faddism is not so dangerous a game as flirtation is.

So a far for the female faddists who grow long nails, paint them with colour, grow pigtails or pony tails or have their hair done up like hay stock. Young male faddists vie with them with no less craze. They

take to hippie way of life. Seldom do they get their hair cut or beard shaved. They wear whiskers or goatees, have bell bottom trousers- wear gaudy flowered bushirts or kurtas. Above all trips on LSD and pop music. Innocent fads these indeed are whatever Government and doctors might say about the after-effects of LSD Marjuana, Hashish and Bhang.

These non-serious faddists and their fads do not harm the society. But when their craze make them join a Mafia faddism loses its fantastic thrill. The faddists become morbidly crazy about criminal life and anti-social activities.

But no less dangerous are the faddists who relentlessly advocate prohibition, though prohibition might lead to illicit distillation. These persons are dreaded in their presence, flouted in their absence and ridiculed at their back. They make us behave uncivily whether they talk of Indianisation of prohibition or not.

No less troublesome are the faddist vegetarians who in time and out of time go on pestering the gourment with the far-reaching advantages of not taking meat. G.B. Shaw was not non vegetarian, so all intellectuals should not take meat, is the plea of these faddists.

But there are the faddists who oppose fox hunting though they are not opposed to war. They probably do so because the poor fox does not know how to use arms. May be, they are justified in their fantastic idea.

In the field of literature perhaps James Boswell remains the supreme faddist. His craze was to know and develop acquaintance with great men in literature and politics. His passionate letters to Dr. Johnson which he wrote while sitting in the grave yard makes us ask'Whyso? Perhaps it was his fad. Faddists, no doubt, in our day-to-day life do not make any significant contribution. But an objective study of the major contribution of some thinkers convinces us that what today is considered to be unique was no better than a fad in the eyes of their contemporary. So Copernicus, Galileo and Mendel and Roger Bacon were faddists in a way. It is a different thing that their craze for knowledge was not superficial and it did not die like a hay fire. Had Bacon not been a faddist he would have not exposed himself to icy cold winds and died of pneumonia.

Thus we can say that many a movement which at one stage became a milestone in the history of advancement of mankind started

as a fad as all great truths begin as heresies.

If Lord Russel can say that in the Victorian Age "the British Empire seemed eternal, a threat to British naval supremacy was unthinkable, the country was aristocratic and rich and growing richer and Socialism was regarded as the fad of a few disgruntled and disreputable foreigners" (Impact of science on society). We can with little hesittation that his conncept of world government was also a fad.

Nevertheless all that has been said about fads and faddists might be the expression and impression of a faddist who did not pursue his fad, but who still cannot suffer faddists other than of his type, and who ventures to dub others crank because he wants to flabbergast his critics of his faddism. After all it is yet to be known whether there is any mechanical device which can help to know correctly what makes one a faddists, and whether Gulliver was a faddist or the Liliputians, And all till such a fool proof computer is devised let us be contented with the fact that in a way we all are faddists,

INDIA AS A SECULAR STATE

Exposition: India became a secular state on Jan. 1950.
Rising Action : What is secularism
Climax :

1) Secularism guaranttees individual freedom in respect of their religion
2) How far India is close to this ideal
3) Secularism does not mean irreligiousity. Some illustrations.
4) Without secular approach it is diffcult to have national integration.

Ending : Secularism must be made a natural feeling.

India became a Sovereign Socialist Secular Democratic Republic on January 26, 1950 and the constitution we had given to ourselves assured the dignity of the individual and the unity of the nation. So our secularism is historical in development and the aim of the Government is to offer equal opportunities to all Citizens irrespective of caste, creed or race. So if religion is projected with a political dimension it would under-mine the edifice on which the Indian polity is built.

According to the Oxford dictionary Secularism" is the doctrine that morality should be based solely on regard to well-being of mankind in the present life to the exclusion of all considerations drawn from belief in God or in a future state". Despite the fact that our leaders swear by secularism, there is a strange perversion of this concept. The majority as well as the minority have started showing singns of communalism. They try to justify their eroding secularism in a shameless manner. If this negative development continues it may lead to destruction and misery on a mass scale. In fact the definition of secularism given in the dictionary may not be so appropriate for India.

Radhey Mohan in his introduction to the book "Composite Culture and Indian Society" has pointed out that the Indian Constitution chose to have a secular outlook because the Hindus who being in majority are in minority in some of the states. So in the context of India, we can say that secularism guaranttees individual to follow any religion they like. More over it does not try to promote a particular religion and it doesn't interfere with religion.

How far the Government has been able to keep close to this ideal is to be examined. It may be recalled that when the Somnath Temple was built after India achieved independence, Mr. Nehru did not accept the invitation to the opening ceremony but many others from the Government had no hesitation in participating, similarly while Haj committee working under the Government, has been there to help Indian pilgrims belonging to the Islamic faith to travel to Mecca, no comparable organisation exists to provide similar facilities to pilgrims of other faiths. When Bahai temple was inaugurated there had been no official participation in it. Similarly Iftars is held every year in Rashtrapati Bhawan as well as at Prime Minister residence but no similar function is held for the festivals of Diwali, Dussehra, Budh Purnima or Easter etc. In this manner the leaders are adopting double standard with regard to the different religious groups.

There are many minorities in India against one majority i.e. Hindus. Many a time the Government ignored all others and discussed about only one or two minorities in the parliament or elsewhere. For example parliament passed Muslim Women's Bill which has removed an entire segment of Indian womanhood from the mainstreams and deprived them of taking recourse to the secular laws of the land. Such occasions cannot be accepted from a Government which claims to be

Secularism does not mean irreligiousity. India's secularism is unique becasue the religion followed by the majority through its liberal traditions, provided the foundation of secularism. Hinduism has always shown the spirit of accomodation; when the first Christian came to India in 47 AD he were welcomed in Kerala, similarly when the Jews came to India (Emperor Titus of Rome executed them) they were welcomed in Kerala and were allowed to practise their faith. So was the case with Parsies who came to India in the 7th Century. This liberal universalism is expressed in our religious books also. A pragmatic attitude and the scientific realism of the Hindu faith enables it to accept agnosticism and atheism as a part of tradition without losing its vigour. It is a matter of anguish, that controversies like Babri Mosque, Ram Janam Bhoomi should have erupted. It is equally tragic to note that even after 40 years of practising secularism communal forces have been disturbing peace, though occassionally in the different states of the country. Some may say that even after carving out Pakistan, we have not been able to bury the problem of communalism. They further argue that Pakistan directly or indirectly, has been inciting the Indian Muslims. It has been proved beyond doubt that Sikhs have also been incited to create trouble in India. The blame is just thrown upon the majority.

If this type of erosion of secular character of India goes on it will be difficult to bring about national integration. The religious groups will become dominant factors in deciding about political affairs of the country and gulf among the different factions will widen. So India is secular constitutionally but in practice the political leaders who profess to be secular and try to expolit religious prejudices to political advantage. In order to keep India a secular state, it will be necessary that religion should be subordinated to the national feelings and it should not be allowed to interfere in our political life. So even upto the present day it is necessary to make secularism a natural feeling and so we will have to discourage the manifestation of religious fanatism in whatever shape does it come up.

SECULARISM OF INDIA

Scheme of the Essay

Exposition : There have been communal riots in India

Rising Action :	The dream of Gandhiji has been shattered
Climax :	(1) No common civil code (2) No Indian religion recognises equality of sexes (3) Communalism is growing (4) Tolerance does not mean secularism (5) Religion is a force of repression.
Falling Action :	Which part of religion is protected.
Ending :	There is repression in the name of religion.

There has been the chilling terror of riots, followed by the ghostly silence of curfews, and then the bitter aftermath of prejudices and ignorance that leave thousands of people homeless and hundreds dead. This has been India's continuous nightmare since Independence. It was not the vision, hope and dream of Mahatma Gandhi and others. Gandhiji wrote in *Harijan* in 1948 "I yearn for the heart friendship between the Hindus, Sikhs and Muslims. It subsisted between them the other day; today it is non-existent".

It was in the midst of the communal frenzy the members of the Constituent Assembly were busy framing the Constitution for independent India. Jawaharlal also dreamed of a secular India. He said the Constituent Assembly had "put aside many of the dangerous features of our old Constitution which led to communalism... I hope that the less we have any form of communalism the better will be our constitution and the practical will be working of the government.

Secularism had suffered its first major defeat when India could not have even one common civil code. Each community continues to be governed by its own backward irrational personal law and thus the old British colonial policy got incorporated into independent India's Constitution. In the name of religion civil liberties and democratic rights are suppressed. Women suffer specially. No religion - Hinduism, Islam, Sikhism or Christianity recognises equality between the sexes. The personal law has deprived women of their basic rights and made the equality guaranteed under Article 14 redundant for half the population of India.

Meanwhile communalism has grown and spread like a jungle fire. It is a conflagration which has engulfed the people from Assam to the Punjab. It is a living and growing phenomenon which develops new dimensions month to month. In the midst of the noise of the shooting and killing, rioting and looting the voice of secular India is strangely

silent.

What do we understand by secularism? The provisions on freedom of religion in our Constritution have been understood to aim at secularism. In 1976 the word 'Secularism' was inserted into the Preamble. It was nowhere defined. In India secularism has been equated with communal harmony based on a tolerance of all religions. Hindus think that they are truly secular because they are tolerant. But this is at variance with reality. The upper caste people burn down the homes of Harijans and rape their women. Despite it, religious tolerance is not complete secularism. It is a process by which more and more areas of culture, polity, economy and society become divorced from religion till the time when the religion becomes purely private affair between each individual and his God.

Religion in India is a major force for repression of democratic movements. Religion has become synonymous with inequality irrationalism and superstition. Yet our constitution protects religion and religious freedom. And it is significant that it is silent on a more fundamental right-right to freedom of conscience.

What part of religion is protected ? This question has been answered by the Supreme Court of India - a religion may not only lay down a code of ethical rules for its followers to accept, it might prescribe rituals and observances, ceremonies and modes of worship which are regarded as integral parts of religion and these forms and observances might extend to matters of food and dress". But question arises what the integral part of religion is and who is to decide about it.

In fact in the name of religion there is repression; catholics deny the right of women to control their bodies by disallowing contraception. Muslims threaten their women with divorce and Hindus perpetuate cruelty on women. The state gives legitimacy to this irrationality by patronising various sects, godmen and palmists. Moreover religion like a creeping paralysis has entered into our party politics. We have the most unprincipled alliances and election understanding.

LEGAL AID TO THE POOR

Scheme of the Essay:

Exposition : Definition of Legal Aid.

Rising Action : Right to counsel is essential for justice.

Climax :

1) Constitution allows this concession for session trial.
2) Civil Procedure code provides for limited Legal Aid.
3) Two committees appointed by the Central Government expanded the scope.
4) Constitutional Amendment (1978) introduced Directive Priciples regarding Legal Aid.
5) The concept of Legal Aid is expanded.
6) Legal Aid should be readily available.
7) The finances are provided by the state and Central Govt.

Ending : Implementation differs from state to state.

Legal aid is generally conceived as a programme that is intended to provide lawyers for poor litigants. This was the meaning which the Criminal Procedure Code carried till recently. The code recognises, constitutional right of a person accused of an offence to be defended by a lawyers of his choice. Right to counsel is considered essential for a fair trial under our system. But if the accused happens to be poor, should the state provide him with lawyers at state expense? Yes, in certain cases according to our constitution the concession is allowed for session trial, that is trial for serious offences. Thus the legal aid is limited to a very few situations. However, State Governments can extend legal aid in other criminal cases as well.

In civil proceedings the Civil Procedure Code does not provide even for this limited legal representation at state expense for poor litigants. The code provides for suits by indigent persons, grants only exemption from court frees in suits by such persons. Thus it may be seen that legal aid to the poor in the traditional sense is of limited scope, confined to legal represnetation at state expense in serious criminal cases and to exemption from court fee in suits and appeals filed by indigent persons. In other words access to courts was largely the privilege of the higher scio-economic classes till recently.

The expanded role of the state is social welfare since Independence and the enlightend interpretation of right to counsel and right to equality by the Supreme Court, legal aid progressively assured key importance in the scheme of things particularly in the delivery of social justice. Two expert committes on Legal Aid appointed by the Central

Government recommended comprehensive programme on a statutory basis Several State Governments were persuaded to set up some form of Legal Aid schemes. In the meantime two of them Madhya Pradesh and Karanataka, enacted Legal Aid apparatus throughout the State. Parliament through a constitutional Amendment in 1978 incorporated a new Directive Principle on Legal Aid. This salutary principle and the expansion of provisions relating to Legal Aid in terms of constitutional right by the Supreme Court necessitated the setting up of the Committee for implementing Legal Aid Schemes. The Committee is expected to set up Legal Aid and organise, monitor and coordinate Legal Aid schemes throughout the country. Adequate funds have been provided to the committee by the Central Government. Through the efforts of the committee at the end of 1982, there existed comprehensive Legal Aid Schemes in thirteen States and three Union Territories.

The concept of legal aid is considerably expanded in the recent past. Now it includes-

(a) representation by lawyers in civil, criminal as well as other judicial and quasijudicial proceedings.

(b) provisions for free legal advice in all matters at any time in respect of litigation or otherwise.

(c) provision for legal literacy or awareness of rights to every citizen.

In an ideal situation everyone should be eligible to get free Legal Aid as dispensation of justice is taken to be one of the primary obligations of every civilised government. However, this may need enormous resources which in the present state of our development cannot legitimately be expected. Therefore every State Legal Aid scheme has adopted its standards to determine as to who is eligible for Legal Aid. The standard is usually determined on the basis of three fold test namely "means, merit and reasonablenes". The merit of the case and the reasonablene s of the claim are determined on profession and public policy considerations by expert groups of professional men in the legal aid committee.

The objective of every legal aid scheme is to reach legal services wherever needed without having to wait for it or travel long distances seeking it. With this end in view states in which legal aid schemes now exist have set up legal aid committees at the district sub-divisional and taluka levels. They usually have their offices at the premises of the

local courts and they are headed by the senior judicial officer. In some of these offices there are regular full time salaried lawyers appointed to attend the litigants while other legal aid officers attend in turn at specified timings.

Presently finances for Legal Aids come from the state and the central governments. The budget of the social welfare departments of several State Governments carry annual allocations for free legal aid to Scheduled Castes, Scheduled Tribes and Backward Classes.

The implementation of legal aid is largely the responsibility of the State Governments and as such there cannot be unified structure for the entire country. Nevertheless there is a common pattern in the organisational structure for the Government sponsored Legal Aid schemes.

ADULT LITERACY PROGRAMME

Scheme of the Essay

Exposition : Education functions in relation to whole social milieu.

Climax :

1) Different countries have been trying different programmes.
2) What does it mean to Americans?
3) Experiment in Denmark.
4) What did the Russians do?
5) In India 63.29% people are illiterate.
6) Gram Shikshan Mohim of Maharashtra

Ending : Adult literacy is necessary to keep our democracy alive.

Education functions in relation to whole social milieu. Therefore its activities cannot be limited to providing only the background knowledge in the form of formal education alone. The neo-school education constitutes an essential part of the total education. In a developing country like ours even the willing and deserving young boys and girls are not able to get school education due to strong economic and social constraints.

The idea of adult education therefore, is conceived to supplement the formal schooling by independent efforts in the later years of life. This problem has been engaging the attention of a large number of

countries. It includes the variety of needs and objectives of the people-educational as well as economic, social and cultural. The Adult Education Committee of Great Britain defines adult education to mean all the deliberate efforts by which men and women attempt to satisfy their thirst for knowledge, to equip themselves for their responsibilies as citizens, find opportunities for self expression.

The American Association for Adult Education mentions that the aim of adult education is to inspire grown ups to be something more than they are now and to do their work better than they do it now. Its beginning is wherever one finds oneself; it ends only when ambition ceases to function. At its best it leads to richness of life, appreciation of what life offers, greater satisfaction in the use of mind and body and better understanding of rights and duties of one's fellow men.

In Denmark adult education means 'folk schools". It may be concluded therefore that it is a help to man and woman to grow by themselves in life by acquiring knowledge and understanding new skills and attitudes towards various things and objects. It is a voluntary work channelising the energy of the people after formal school to creative work and harnessing their leisure time usefully. It is non-compulsory in as much as it can be accepted or rejected.

In Russia too, this problem was quite alarming. At the time of the great October Socialist Revolution, the three quarters of the population were illiterate and in the countryside, illiteracy was even more rampant. So in December 1919 Lenin signed a decree by which entire illiterate population, in the age group of 8-50 years was obliged to study either Russian or any other native language. The Young Communist League started a movement "*Likbez*" (finish illiteracy) to combat illiteracy on war footing. In 1928 about one lakh persons were deputed to the countryside to spread literacy. Adult Schools were set up. Similarly preparatory courses were introduced on the national basis, to prepare the working people for enrolment at institutes of higher learning. A four year elementary school education course was adopted throughout the country. By 1934 compulsory seven year education was introduced in the cities making provisions, for the training of the teachers. The "work and study" programme attracted the entire youth community of the Soviet Union. Within a short span of 20 years the country made a remarkable progress and 1939 census of the country recorded 81 per cent of the population between the age of 9 years and above had become literate. Now the country has cent

per cent literacy.

In 1951, only 16.6 per cent of the population in India could read and write. The percentage went up to 29.45 in 1971 and 36.71 in 1981. As still two third of the population is illiterate the government has given the highest priority to the National Adult Education programme. The programme envisages that 110 million illiterates in age group of 15-35 years should be made literate in the next eight years. For achieving the target the involvement of students, teachers and unemployed is necessary.

The experiment done by Maharashtra is worth emulation. The state introduced *Gram Shikshan Mohim*. The campaign does not depend on the government rather it stands on its own legs. Before putting in operation the enthusiasm of the whole village is aroused, their consent is sought before hand and then responsibility in entrusted to the people themselves, Thus the hurdles like paucity of finances and lack of enthusiasm were overcome in this manner. After achieving the cent per cent literary in the villages it is extended to a *taluka* and then to the district.

The *Mohim* has three objectives; eradicating illiteracy from adult population providing the follow-up programmes like circulating literary system to retain literacy and bringing about all round development in the village. Thus people themselves are motivated to derive benefits out of the programme. The cost involved is very low. The scheme is considered to be the best and has won UNESCO Pahlavi Prize for meritorious work in achieving cent per cent literacy.

Literacy is essential for keeping our democracy alive. The entire population cannot participate actively in the political life of the country till literacy is prevalent among them. Literacy is a pre-condition for individual growth to give expression to inner urges for better social status, inproved citizenship and enriched life.

INDIA'S NON-ALIGNMENT POLICY

Scheme of the Essay:

Exposition : Some nations are sceptical about India's non-alignment.

Rising action : There are changes but not abandonment.

Climax :

1) India adopted this policy to avoid cold war.
2) Non-alignment is a positive concept.

3) It signifies non-involvenet in the game of world politics.
4) India followed this policy consistently.
5) Some think that India has aligned with Russia.
Falling Action : Non-alignment policy is still an important plank of our foreign policy
Ending : Jolts have *Strengthened* our belief in it.

Some of the foreign nations are sceptical about the non-alignment that has been professed as the basic principle of Indian foreign policy. They base their criticism on the fact that India has come closer to Russia and is depending upon Russia for all types of help. They also mention the Treaty which India signed with Russia for mutual cooperation and consultation in the event of war or threat of war. They consider it negation of non-alignment. The view is completely mistaken becuase the policy has been modified according to the circumstacnes, but it has not been completely given up. The world is not merely a repetition of the old order, it makes advances in the course of time and so by a hidden process there is the emergence of a series of changes. Indian concept of non-alignment has undergone no change though we have regulated it according to the demands of the international policies.

India adopted the policy of non-alignment in order to steer clear through the cold war. When the cold war was at its highest intensity, the big powers were making frantic efforts to increase their areas of influence. At that time Indian leaders correctly thought that alignment would be another form of slavery, so they wanted to keep India free from all types of military alliances. But non-alignment does not mean that non-aligned nations will just be spectators of the political dramas staged in the world. Non-aligned nation is an active partner, but without being influenced by the view point of any one. Such a nation takes active interest in world politics without committing herself to any power bloc and judging the problems of the world on their their merit. Mrs. Gandhi once gave a very clear exposition of the policy of non-alginment; she pointed out that "non-alignment" has been called neutralism rather even negative because of the prefix '*non* '. But its 'alignment which is negative because it connotes teaming up against others out of suspicion which is negative aspect. Clearly non-alignment does not mean isolation rather isolation in the present day is not

at all possible. Similalry, neutrality means almost complete indifference to the world problems and for a big country like India this type of policy is not possible. Elaborating her point of view Mrs. Gandhi further pointed out that non-alignment in the country is based on "trust, hope and willigness to cooperate-all of which are positive values." This means that non-alignment signifies non-involvemnet in the international game of politics. In a manner they do not toe the line of big powers. She further pointed out that non-alignment is a world movemenet and the sovereign states have started realising that it is dangerous for them to align themselves with any power bloc because alignment means the surrender of sovereignty in an indirect manner.

India has consistently followed the policy of non-alignment. After Sino-Indian conflict in 1962 there was opposition to this policy within the political circles of the country. Some were advocating for alignment, but Mr. Nehru categoricaly pointed our that, "If we did align ourselves, we would only fall between the two stools". Similarly, India remained non-aligned, when she considered attack of North Korea on South Korea as an aggression when she condemned British and French invasion on Suez as a naked aggression. America's action in Vietnam was vociferously criticised by India though India has to lose American aid. Despite Chinese designs and anti India policy, India had been advocating Chinese admission in U.N. Clearly, India condemned Russian action in Hungary, though India had friendly relations with Russia. Isareal was condemned by India for attacking Arab countries, though Isareal has been supporting India in many cases.

Some critics of the Indian foreign Policy think that India has virtually aligned with Russia because the Peace Treaty with Russia is nothing short of a military alliance. It was in 1971 that Indo-Soviet Treaty for peace, friendship and cooperation was signed. According to the terms of the treaty, the two states are to maintain regular contacts with each other on important international problems. Moreover neither of the parties is to join any alliance which was against the other. The most damaging provision of the Treaty, according to the critics of the policy is that in the event of attack the two countries are to start reciprocating consulations to eliminate the danger. In fact the exigencies of the circumstances forced India to enter into this type of Treaty. America had sent a fleet to the Indian Ocean when India was helping Bangladesh. It was feared that Aemerica might intervene as she had often been doing in other countries. So the Treaty was to serve as a damper to such an action on the part of America. But this Treaty does

not mean that our friendship with other countries has come to an end. India has been discovering compromise between non-alignment and existence.

Non-alignment policy of India is still one of the most important planks of Indian foreign policy. Recently India has been able to normalise her relations with all the neighbouring countries. China which had been consistently opposing India and carrying on anti-India propaganda has been befriended by us. Similarly, we have tried to come closer to other countries. Non-alignment of India does not mean that India should not agree with a great power if her policies are near about the same. If the critics say that this is the end of non-alignment they are completely wrong. It is because of this very reason that India has been forcefully asking the big powers to make Indian Ocean a free zone. India has been opposing American decision to establish bases in Diego Garcia. India does not want to align with any power bloc, though we may have agreement of views and understanding with others. The props of our policy have not become rotten and rickety and our traditional belief in it has not been considered baseless. Despite the fact that we might have felt a sense of insecurity and even sometimes a sense of loneliness (particularly, when Russia leaned towards Pakistan) but we never wanted to give up an ideal which has been nursed by our culture and experience. It will not be incorrect if we say that it is the foreign power which has been trying to force India to become aligned, but India has always resisted the temptation as well as persuasion. Non-alignment has neither been disfigured nor been de-shaped. It has just been brought in tune with the changing circumstances; minor adaptations in some policies are necessary otherwise the rigidity breaks the policy completely. The serious jolts which our policy of non-alignment has received has strengthened our belief in it instead of weakening it.

"OUR CONCEPT OF DEMOCRACY IS THE ONE IN WHICH VOICE OF THE POOREST WILL BE HEARD"

(Mrs. Indira Gandhi)

Scheme of the Essay:

Exposition : It is an ideal of democracy.

Rising Action : Social discrimination should go.

Climax :

(a) Is it practical ideal ?

(b) Indian politics evolved itself into its contemporary shape through freedom struggle, which was given mass character by Mr. Gandhi.

(c) Nehru's socialistic pattern of society also implies that.

(d) Adult franchise helped masses.

Falling Action : Taxation policy favours the poor.

Ending : The government will become representative of the people.

Gandhi said in All India Congress Committee session that the poorest people in democracy will have a voice as well as influence. The statement gives an ideal of democracy and it underlines social justice and also implies a wide range of attributes, mass participation and freedom of expression; in fact, it should be meant to bring the socially backward people to the fore. They should regain confidence in themselves and in their opinions. Social discrimination and social expolitation always make the poor to feel that they are born to rot and they have no political influence. If they start with this thesis they will not be useful members of the democratic society because their notions will be the rubber stamps of their masters or other persons who consider themselves somewhat superior.

It is an ideal. Does it mean that like all other ideals it is divorced from practicability. In fact the success of democracy in any country depends greatly on its Constitution. The latter cannot help in amplifying the voice of the poorest if it qualifies franchise by property holding or literacy and in that way makes for plutocratic rule. None can doubt that the Indian Constitution is conceived with a background which ensures "justice–social, economic and political, liberty of thought, expression, belief, faith and worship equality of status and opportunities". The ideals enshrined in the Constitution are nothing short of the highest ideals.

Indian politics has evolved itself into its contemporary shape through the freedom struggle which introduced new forms and idioms. The beginnings can be traced to the days when Raja Ram Mohan Roy, father of the Indian Renaissance drew up petitions to demand reforms. As a result of it Sati system was abolished. At that very time contact with the western thought through English education produced some stirring on national sentiments. Then emerged the association which Dr. Anil in his book, *'Emergence of Indian Nationalism'* de-

scribed as a movement that brought "Ninteenth century India across the threshold of modern politics." The new politics helped us to go beyond the caste associations. They were held together by common skills and functions common education and common aspirations and the resentment against the pressures. A series of associations which discussed abstract matters like fate, free will and truth appeared. This process was hastened in the year 1853, when the East India Company Charter was due for renewal. These very associations paved the way for Indian National Congress which was formed in 1885. But upto this time the poor not to speak of the poorest were heard. Dr. G.B. Mishra in his Ph. D. theis entitled *"Middle class India"* pointed out that out of the total number od delegates attending Indian National Congress session, nearly 40% were the members of the legal profession and the 6ther important group was of the commercial classes. Some of the delegates were journalists, doctors and teachers. Clearly the Congress Party was not constituted of the poor. The of Congress often opposed all the measures for the relief of the landless and the poor farmer and spread of primary education which would have benefitted the underprivileged. But the freedom struggle was given a mass character after Mahatma Gandhi came to its fore. But even at this time the propertied and the high caste people continued to influence the policies. They often lead the masses and monoplise education. Moreover, the restricted franchise which was given by the Britishers helped the richer classes to have better position. The electorate even under the Government of India Act of 1935 as well as 1919 covered only a fraction of population. But the circumstances were undergoing changes through industrialisation and expanded after World War-I. Besides politicising it, collective bargaining did some good and the peasant organisations started having influence. Particularly from 1930 many leftists groups with radical and Marxist doctrines came into being. But during this period the Congress did not remain frozen. Mr. Gandhi continued to press for justice to the poor, emphasised socialist policies. Aftef independence, socialistic pattern of Nehru's conception was adopted. A number of steps were taken which benefited industrial workers agricultural land holding was fixed and public sector was born. After independence adult franchise shifted the balance of political power in favour of the countryside people. Moreover, progress towards advanced technological and industrial society and the need to regulate its functioning at various levels expanded the working class. So sometimes using their strategic position they have been able to hike up their

pay and privilege.

For the weaker sections of the society the Government has taken many other steps. The exemption limit for the income-tax payers has been raised to Rs. 15000. After that limit the tax increases steeply. Simillarly, all the states in India have taken steps to build houses and sell them at cheaper rates to the economically weaker sections of the society. Apart from it, leaders say that their voice would be heard that means they would have greater influence and they would determine the policies of the Government. No doubt it seems to be a wishful thinking that a poor person having no spare money at his disposal can afford to contest election, still, if they are given status and are provided with necessary inputs, the poor people will definitely dominate politics because their number is comparatively larger. Mrs. Gandhi's concept was strictly in accordance with the Socialist Pattern of Society. In this pattern greater importance is given to the poorer sections and they are always given priority as compared the richer sections of the society. The concept is also in harmony with Gandhian concept which emphasised social justice. The Government will have to gear up political and social machinery to take steps for bringing the poorer sections of the society equal to the richer. The abolition of the bonded labour, gifting land to the landless and finishing the real indebtedness are not enough for giving a more practical shape to this concept. It needs some greater and far reaching changes in the social set up of the country. The drastic changes which the present Government is brining definitely encompass the ideal within its fold. Still Mrs Gandhi had emphasised a modern concept that economic backwardness was at the basis of corruption in social life. This would also reverse the present day process of the modern Governments which try to transform human beings into mere objects conscious of themselves. The Government will become, if this concept gets a practical shape, one of the most representative institutions-representative because it will reveal the people's thinking.

EDUCATION IN INDIA

Scheme of the Essay

Exposition : India's long-standing ailment is education
Rising Action: The educational scene is shocking.

Climax

(a) Universities and colleges are no longer temples of learning.

(b) Students being lovers of hot action become rebellious.

(c) Teachers as well as students know that the genuine values are thrown into the backgroud.

(d) Education system is poisoning the public life.

Falling Action: Some colleges are good and others are bad.

Ending: Some suggestions.

When a disease becomes chronic and seems past cure people stop bothering about it; even the families learn to live with it, till either by some miracle the disease is finished or the patient is finished. Among such long standing ailments of India's body-politic are our education, the dowry problem and the rest. People, having seen the country's downward march since independence in such spheres, have despaired not only of any visible improvement but even of stemming the rot. Their mention sounds boring and sterile, yet defeatism or escapism is not the best policy.

The educational scene is all too familiar; recurrent strikes over cooked up issues (the demands are unreal or the same old ones, but loss of studies is real), teachers staging dharnas and processions with slogan-shouting to press their 'just' demands which have assumed urgency or immediacy all of a sudden, widespread copying in examinations with invigilators and guardians of law, who are on duty to prevent copying, themselves aiding in the process - some it is whispered for consideration - such a structure of examiantion followed by irresponsible marking of unread scripts reducing it to a lottery. Did not the UGC commit the grotesque blunder of denying or reducing remuneration for all such '*extra*' work?, Campuses where all-eyes, all-political parties compete for the suport of youth by fighting for their 'cause' as their unasked cahmpions with the result that not only students but even professors and non-teaching staff are caught helplessly in the whirl of politics, which tends to drive out academics, erudition and research-and all such things.

Today universities and colleges are called temples of learning only by force of past idiom..The libraries have been reduced to show-pieces or a status symbol, to be boasted of but not used; world classics are untouched by students while the teachers read for confirmation in

service (exceptions apart!) And yet on this education the country spends over Rs.2500 crores per year, second only to the defence budget. Education that was meant to solve our problems has itself become the biggest problem. When politicians put on the hypocritical pose; "Hands off students, they (as in the matter of corruption) mean all parties except my own, for we are working only for the good of the student comunity; all others want to exploit them."

The only happy time is the long break from March till August; the students have gone for preparatory holidays and examinations and results and all the campuses are quiet and will remain quiet till after new admissions. The administrators are free from problems though they get fees alright and the teachers get a feel of sinecure jobs. But soon the happy period are over and trouble-shooters have made advance plans for 'battles' in the new session. The students, being unripe and lover of hot action that has a taste of rebelliousness, become unwitting tools; the professors, some of whom disapprove of such agitations, feel helpless in the grip of their trade unions and their militant leaders and think it expedient for their own service security to walk with the herd. The result it that extraneous matters and non-educational atmosphere tend to drive out the real purpose, for which parents send their children to colleges.

With the explosion of population and explosion of expectations of the masses who see that University degrees are the road to higher services and top opportunities, there is bound to be explosion of numbers in colleges and universities, so that every annual report prides itself on its rising enrolment as the proof of their excellent work and its greater appreciations by the public for which the leaders express thanks to one and all. Also since the UGC greatly improved the teachers' grades (and rightly too) the teachers have got a vested interest in the continuation of the colleges-whether sick or closed or troubled for the better part of the year. The colleges must not be closed down, their unions will fight in vigorous support of all non-performing institutions and non-performing professors, for what else is their job?

Despite hollow protestations, everyone knows that real education, genuine scholars among teachers and students and genuine values, which they are supposed to promote occupy a back seat in this scheme of things. Here, as elsewhere, a determined minority, clever in the art of raising false slogans rules the roost and the good majority does not

know how to assert itself.

To add to the confusion, the Education Departments are generally headed by bureaucrats who nautrally give higher priority to higher administration than to the daily changing needs of education, which they are too 'big' to bother about or try to understand. Their business is to rule over these school-masters.

There are strikes and work stoppages in all sectors of public life, because educational institution have set the standard; also because the trade unions have no other method to establish their leadership and remain in power. The young carry the memories and activities of their student days into their working life and it is so pleasant to establish their dictatorship *vis-a-vis* their bosses and employers, so that they dare not take any action against shirkers and erring staff. The more discriminating can see that our education system is poisoning the water of public life at source by setting wrong standards, which harm the people and the country. No citizen is happy with the daily strikes of doctors, engineers teachers, transport men and all other organised groups that want to show off their power and unity, even to the extent of blackmailing the community.

Out of this huge mass of student ship the colleges and universities are churning out a large number of teachers, engineers, doctors and the rest who, all agree are very inferior in calibre to their predecessors but very superior in fighting for their rights, once they are in service. Nor can the Government close down or drastically cut down hundreds of these colleges and universities, for the unoccupied youth would break Governments and give hell at home; some time-filling programme is in the interest of all.

A few prestigious institutions do stay prestigious, thanks to their past momentum and old reputation and also becasue their staff cannot get away from their habit of superior performance; such colleges do show topping good results because top talent tends to gravitate towards them but they too are infected by the general air of deterioration and no longer enjoy the great name and glory that they once were.

There can be no problem, to which human ingenuity cannot find a solution, now or later. What then could be a way out? The Government knows only one solution: appoint an educational commission and we have had commissions whose thick reports gather dust or are taught in colleges of Education, which by the way only help to make a bad educational situation worse, by imprisoning their pupils' minds,

by archaic, irrelevant theories borrowed from foreign lands. Any new commission would be useless, for by the time its Report is prepared, printed and presented, any of its parts would have become out of date, and the Report would have still-birth, Nor is the correspondence education the best way of solving the problem of students' indiscipline by preventing their conglomeration; there can be no real education without teachers and college atmosphere. Postal education can only supplement it, not take its place.

There are some colleges that are imparting education and spreading light, many others are only spreading miseducation and darkness. The government should take in hand all such good colleges and give them full grants (not 95 per cent but 100 per cent) and all facilties. The rest may be left to fend for themselves; public money need not be wasted on promoting indiscipline and mass failures which are their achievement; let them live on subscriptions from the public or community or caste or sect or the leader, whose banner they display. Then the staff will have a vested interest in improving them or these would close down. Teachers of such colleges play only a negative role and just keep the staff going, amidst the wrecks of all educational and moral standards, fight for Government grants on the ticket of communalism, casteism, ruralism, minority rights or perpetuate the name of some great man on their signboard or such non-educational grounds.

Such good colleges would have to be given big autonomy, to devise their own courses, hold their own examinations and award their own degrees. Universites will not like this curtailment of their sphere of influence, but they could rule over the far more numerous other colleges. Training of human beings is an individual activity, its problems and solutions change from day to day with the changing mood of people around. The situation can be different from place to place. A central control (by University or Government) on a mass basis exercised by an unimaginative bureaucracy on the basis of blind rules can do no good to education as it exists today. Education, like the daily news papermust keep abreast of time, or else it becomes a black number and has no value. The facutly should have the freedom to make day-to-day changes to adjust to the daily changing needs, urges, reactions and situations around them. They will stand or fall by their own merit.

INDEPENDENCE OF JUDICIARY IN INDIA

Scheme of the Essay:

Exposition : Constitutions may or may not be sacrosanct.
Rising Action : Supreme Court took the Indian Constitution as inviolable.

Climax :

1. Constitution is full of compromises.
2. National integration is to be worked for.
3. Can the ruling party amend the Constitution?
4. Any move to change Supreme Court: position is suicidal.

Falling Action :Independent Judiciary is a safeguard.
Conclusion : There should not be committed judges.

A constitutions may or may not be sacrosanct. Reviewing our own Constitution, a learned critic felt that it was built on the bedrock of eternal doctrines of ethics, culture and modern democracy. Like quite a few human endeavours, Constitutions also are the products of their own time and tide. The Supreme Court of India recently took the stand that the Indian Constitution's basic structures are inviolable. This decision of the Supreme Court has in the interests of our nation, to be accepted by all concerned. Our Constitution went through its own pangs of birth.

The geographical boundaries of the country as we inherited from the British were in parts, accidental or historical. The great leaders who ushered in our freedom, by sagacity and foresight, welded us into a nation, despite the ethnic, racial, cultural, linguistic, religious, regional and other differences. At the time of the framing of the Constitution conflicts and fears existed on these grounds.

The transfer of power from the British to our own country was by peaceful agreement. That being so, the Constitution that was framed, was full of compromises, safeguards and reservations.

The sheet-anchor of the Consitution was an independent and su-

preme judicial body. An independent, as different from a committed judiciary was itself a commitment by those who ushered in freedom to the succeeding generation.

Conflicts which were prevalent when the Constitution was framed and which required this commitment are making themselves felt here and there even today. The back -ground of the country's history continues to place a large sections of the community in a sense of insecurity. Mutual suspicions between communities and even castes have not waned. The Father of the Nation martyred himself for the cause of national harmony. His life was itself a message to the people and posterity. National integration as a goal is yet to be devotedly worked for.

We have provided ourselves with all the paraphernalia of parliamentary form of government. But we are yet to develop the full spirit of it. The party system which began well was later made a mockery of by defections. Our electoral system permits a party with 25 per cent support of the electorate with a 75 per cent belligerent though somewhat silent majority of seats in Parliament as well as in State legislatures.

In the last election a single party had gained two-third majroity in the various legislatures, both at the Centre and in the State. That party undoubtedly has the right and duty to govern. There is no dispute about it. At the same time, apart from the wisdom of it, can it ignore or ride roughshod over the under-represented majority's feelings? The answer is a clear "No".

If the ruling party which had secured only the one-fourth support of the total electorate assumes that it can take the other-fourths of the electorate for granted, frictions will be the result. Depending on issues, at times, these frictions will assume proportions endangering the very foundation of our political society. The ruling party should observe considerable restraint and depend on persuasion. It should not delude itself into thinking that it alone represents the entire nation. Disaster lies that way.

Any move to make the Supreme Court change the position on the indestructibility of the basic structure of the Constitution will not appeal to the people at large. Reports published allege that a large

number of vacancies which will soon arise in the Supreme Court bench will be filled in such a manner that government can, through the new members of the bench, reverse the decision on a second reference. The very idea of 'committed judges' is shocking. We are used to adulteration of merchandise, from medicine to milk. Packing the courts at the highest level with committed judiciary is, if one may use the expression diluting or corrupting an impartial and independent system, the system which we deem with pride at present. Such steps, if taken, will shake the people's faith on our existing institutions. The feeling will be, "we, will lose what we cherish, and gain nothing in its place". It is too much to hope that the ruling party will take a long-term view of the pros and cons of such a totally retrograde step? Are the public expected to swallow such bitter pills as a committed judiciary?

An independent judiciary is not merely a safeguard against executive tyranny. An independent judiciary is an ally of the executive and the representative of the people. This has been the experience of similar political systems elsewhere.

Threatening to pack the Supreme Court with "committed judges " smacks of blackmail. One is reminded of incidents in British political history when a Prime Minister threatened the House of Lords with the creation of a large number of new peers. At this juncture in this country, such antics will have harmful chain reactions. With the President at the head, and Vice President with the highest judicial background, wiser counsels ought to prevail.

THE INDIVIDUAL & THE STATE

Scheme of the Essay:

Exposition : Concept of totalitarian State emerged from Rousseau's writings.

Rising Action : State was considered to be a necessary evil.

Climax :

1. Ideal State tried to confine to maintenance of law.
2. Democratic States invaded private domain.

3. Situation is serious for eastern countries.
Falling Action : Decline of intellectual freedom disintegrated modes of thought.
Ending : There should be mutual amity and good will to become a force.

It is one of the ironies of history that the concept of the totalitarian state emerged from the writings of a political thinker who heralded the birth of the French Revolution and stood for the full-fledged liberty of the individual. Hegel seems to have been largely inspired by his idea of that state as standing over and above the individual and claiming his total allegiance by Rousseau's sharp and antithetical distinction between the will of all" Rousseau had given expression to the idea that the individual might be coerced into following the interest represented by the general will, as against his real desires and interest. He thus supplied the foundation for Hegel's organic concept of the state in which the State was held up as a divinity claiming man's total allegiance because it represented more than its components the idea of the good. The theory that there was more reality in the unity represented by state than in the sum total of the individuals who formed its components paved the way for the frame of mind that led to the worship of the state and the loss of the individual's dignity. Karl Marx borrowed from Hegel not only his dialectical method but also his concept of the state as the arbiter of individual's destiny.

There was thus a definite swing of the pendulum in man's concept of his own place in society. There had been a time when the State was looked as a necessary evil and its interference in non-political affairs was regarded as illegitimate. The ideal State was that which tried to confine itself to the maintenace of law and order internally and the defence of its population against external aggression. Although in practice the state never realized this extreme ideal, it at least left the individual and the group within it a very large measure of freedom which could be encroached upon only with the greatest difficulty. But with the spread of the Hegelian and Marxian concepts, even democratic states began to invade the domains of private initiative and individual liberty More and more social and economic functions passed through the state until today there is not a single state that does not shape or influence vital economic, social and educational policies.

The result has been a progressive loss of the individual's freedom of action and the concept of his own dignity. More and more the individual is becoming a cog in in the wheel of the machine. Individual rights and the scope of the individual's creative activity are increasingly narrowed down. The situation is more serious for the peoples of the eastern Countries that have suffered from long centuries of monarchies and feudal domination. Here the individual finds himself in a much weaker position against the over-riding claims of the State. The war has left a legacy of widespread controls and totalitarian restrictions which accentuated the process of the individual's loss of worth. "Safety acts" and "emergency measures" threaten to seal up the individual's freedom of thought and action. The political instability of the existing regimes in South Asian and Middle Eastern countries is also responsible for the progressive decline in the scope of individual rights and liberties.

The decline of intellectual freedom and disinterested modes of thought in a period of great social and political crisis is a much more serious affair than the loss of political liberty and private economic initiative, although the two are closely allied with each other. Where knowledge and thought become subservient to political and economic interests and amenable to external pressure, the spring of creative ability is dried up. Social and moral stagnation follows as a matter of course. The eastern and Asian countries, which are passing through an age of transition and groping for a just social order, can hardly afford to allow thought to be dragged down by political and economic interests, because in such a situation thought loses its power of transforming the social outlook and becomes a camp-follower of political and economic interests. The intellectual leaders of the East and Asia should insist upon greater independence from controls and interest-group pressures. Only then will they be able to give leadership to their people. In one respect it is easier for the leaders of thought in the East than in the West to maintain their independence and break the shackles of social and economic circumstances. In the East intellectual life has been closely connected with religious traditions and religion and intellect have not been so completely separated as in the West. The great rishis and mystics of the East have always maintained their dignity and self-respect against earthly authority. If the leaders of the intellectual world in the East can keep to this great religious tradition and rise above the

pressures of petty interests, they can promote disinterested thinking and become the means of creating friendship and good will among the nations of the East, whom politics is apt to keep divided. But in order to become the messengers of peace, mutual amity, and good will, against the divisions introduced by political and economic interests, the intellectual leaders of the East will have to organize themselves and maintain close association with each other. Individually they cannot maintain their independence against political authority and economic interests. In association with each other and through mutual self-help they can become a real force.

HUMAN-RIGHTS IN THE PRESENT WORLD

Scheme of the Essay

Exposition : Man is born free.

Rising Action : Authoritarian regimes have been repressing these rights.

Climax :

1) Human rights are threatened by many factors.
2) Mr. Carter was criticised at home for advocating human rights abroad.
3) India has been championing human rights since the days of Mahatma Gandhi.
4) There have been violations of this.
5) Pre-requisites for realising human rights are independence, territorial integrity and national sovereignty.
6) Declaration of Human Rights was adopted by the U.N. in 1948.

Falling Action :Human rights must guide all action

Ending : Nations must persuade other nations to respect human rights.

Man is born free. No one has the right to deprive him of the basic necessities such as food, clothing, shelter and education. No government has the authority to violate the integrity of his person and to curb

his right to freedom of thought of religion, of assembly, of speech, and of movement both within and outside the country.

Authoritarian regimes have been known to repress these rights by arbitrarily imprisoning a person, denying him a fair public trial and meting out inhuman punishments to him. They have been guilty, sometimes, of denying him his basic needs by placing a vast proportion of its limited resources to corrupt officials or to creating luxury-goods for the elite. It is well known that many totalitarian regimes are premised on a denial of these rights. When regimes in countries having democratic traditions violate these rights it is most distressing. The Iranian example disregarding diplomatic norms and holding innocent diplomats as hostage, is a grim pointers to the violation of human rights. When human beings are forcibly abducted from their homes, interrogated incessantly at the pleasure of their captors and proded with electrodes or held under water to the point of drowning—when such things are happening in this so called civilised world-all who truly value human rights must speak up.

Human rights all over the world are, in fact threatened by (i) excessive concentration of weatlh and means of production and distribution and the most extravagant per capita consumption patterns in the so-called advanced and developed countries of the world;

(ii) racial discrimination new economic imperialism and restrictive trade practices;

(iii) overt or covert interference by some powers to dictate and determine the national policies and programme of other countries, using nations as pawns in their global aims and for that purpose to prefer military governments without popular base; and

(iv) the growing and ever increasing gap between the affluent developed countries and the poor developing countries of the world.

The former President of the U.S.A. Mr. Carter, had been so forthright in his advocacy of human rights and civil liberties that many Communist countries were re-examining the problem in the changing social situation. Though the Soviet Union had shown very little interest in the question of human rights, many Communist countries have reacted quite favourably. But President Carter had critics in his coun-

try. They looked upon it as unwarranted interference.

India has been championing the human rights movement since the days of Mahatma Gandhi and has always looked at it from a broader angle. Gandhi had always placed the individual above institutions and had consistently emphaised the need for remaking of man so that an egalitarian society could be ushered in. The human rights movement has been carried forward by the late Dr. Martin Luther King in the U.S.A. by Julius Nayerere in Tanzania and many other personalities in Asian, African, and Latin American countries of the world.

But though interest in human rights has been steadily increasing and many social analysts, philosophers and politicians have been vociferous in their advocacy in practice we find flagrant violations. For example, if the continent of Asia were to be coloured, according to the extent of freedom of civil liberties permitted to the citizens, very few countries, barring India, Japan and Sri Lanka, would emerge all white. A few like Indonesia, Singapore and Malaysia may be shaded grey denoting their partly free status. But the rest of the continent would be a uniform black symbolising regimes, whether of the right, left or centre, having no respect for the non-conformist individual but still calling them democracies.

The most important pre-requisite for the meaningful realization of human rights, in particular economic, social and cultural rights, is independence, territorial integrity and national sovereignty. No economic or social development could lead to a more egalitarian and just society without independence, teritorial integrity and national sovereignty. Foreign models are not a satisfacotry solution to the unique economic, social, cultural and political problems of each country. The best model may be that which suits the special circumstances and the existing problems of a particular country. In developing countries the limited resources available and other facotrs, such as administrative problems and the security of qualified manpower, will often make it advisable to establish priorities appropriate to the social economic, political and cultural conditions and needs of the country. Increasing population in the garb of the scarce means and resources imposes choice and makes it necessary to lay down priorities. From the point of view of social development and human rights, the priorities dictate

a series of balances such as the balances between the various levels of education, between technical and liberal education, between country and town, between skills and jobs, between poor and rich regions, between present and future.

In India special steps have been taken to protect human rights and to provide better amenities to youth. The preamble of the Indian Constitution promises to all its citizens justice-social, economic and political; liberty of thought, expression, belief, faith and worship; equality of status and of opportunity and to promote among them fraternity assuring the dignity of all.

OIL CRISIS AND WORLD ECONOMY

Scheme of the Essay:

Exposition : Many factors are responsible for the continuous soaring of the oil prices.

Rising Action : India has been able to absorb the shock because of the rise in exports but the condition of other developing countries is worse

Climax :

(a) Non-oil producing, developing countries are facing balance of payment deficit, falling growth rates and increasing unemployment.

(b) There is a general price pressure in primary commodity markets

(c) Developed countries are responsible for oil crisis.

(d) Badly hit developed country is the U.S.A.

Falling Action : Dual price policy can save the economy of the developing countries.

Ending : All the countries of the world should come together to ensure equitable terms of trade to everyone.

Even five years after the first price hike was announced by the Organization of Petroleum Exporting Countries in 1974, the non oil producing countries do not seem to have quite adjusted to it,there is a panicky reaction to every price increase by the OPEC, and practically no reaction to monopoly profits of international oil cartels or domestic taxes on the sale of oil products. Inflation continues to rage in developed as well as developing countries. The consuming countries are taking very little steps to restrict the use of oil; the OPEC countries are not willing to increase the production of oil and as a result spot market prices of oil continue to soar.

The average import price of crude oil for India has been steadily rising. Fortunately, India's exports had been rising in the previous years which have enabled her to absorb the shock to a greater extent; the position of other developing countries is worse. If India's exports had not been rising at the present consumption rate of oil India would have been paying more than 75 per cent of export earnings for its oil imports. However, it pays around 35 per cent of its export earnings for the import of crude, which for a developing country like India is still an enormous proportion.

However, almost all the non-oil producing developing countries, because of the periodic increases in the price of oil are facing balance of payments deficit, falling growth rates, increasing unemployment and other economic crisis. Soft loans from various sources are of no real help for the future repayment obligation of the developing countries.

But the same cannot be said for the developed countries. Their economies were already reeling under inflation when the first price hike was announced by the OPEC countries. As the well known American economist Lawrence Klein observes: "The major economies of the world were entering restrictive phase during the latter half of 1973, because they had uniformly run into inflationary pressures. These stemmed, principally, from two sources. First, there was pressure on capacity. The indices of utilization were at cyclical high points in several countries simultaneously. Second, there was widespread speculation and general price pressure in primary commodity markets. In addition to the manifestation of inflation resulting from primary (ag-

riculture) commodity price rise, there was a tendency in some countries for the trade balance to deteriorate. This was particularly severe for the United Kingdom, where the dependence on imported materials is quite large.

To curb inflation and trade deficits, many industrial countries had imposed restrictive monetary and fiscal policies during 1973. There may have been nothing more serious than a growth recession had there not been the simultaneous shock of the embargo hitting all the oil importing countries. It is not unusual to have shock induced upper turning points in the business cycle. The industrial economies were slowing down to the point of being vulnerable to the effects of such a shock as , in fact occurred when the OPEC countries embargoed oil exports in October 1973.

A major portion of blame for the world oil crisis lies on the shoulders of the developed countries who are concerned more about their economy preserving their own standard of living at the cost of the developing countries. Prior to the oil embargo and subsequent price hike the OPEC countries were as underdeveloped as any other developing country of today. They were treated as suppliers of cheap raw material like any other developing country.

Just as the developed countries had been interested in buying cheap copper and rubber so they have been interested in cheap oil without any *quid pro quo* to the developing countries. None of the developed countries has been interested in developing the economies of the underdeveloped countries.

On the contrary through the operation of multinational corporations they sold finished goods at very high prices to the developing countries. This led many Third World economists to conclude that the international trade as between developed and underdeveloped countries was carried on unequal terms of trade which needed to be reversed. But the developed countries did not listen.

Then it was agreed at the United Nations that the developed countries will contribute one to two per cent of their gross domestic product annually for the development of the underdeveloped countries. This had also been never realised. On the contrary their contribution

has come down from the peak of 0.7 per cent to about 0.3 per cent of the GIP. Thus it was the intransigent attitude of developed countries which forced the OPEC countries to retaliate. In this retaliation the developed countries have been facing economic crisis, but the most badly hit had been the developing countries. Firstly, along with the developed countries the developing countries have been forced to pay the increased price for oil. Secondly, the forced redistribution of wealth through oil price hike has not benefited all the developing countries but the oil producing developing countries only.

The badly hit country has been the United States where the depression of the thirties is still haunting the people. But the developed countries do not appear to have learnt the lesson. They are doing nothing to save the dollar from depreciating in value with the result the OPEC countries are raising the price of crude further to save their real earning.

Such a confrontation can only lead to economic crisis in almost all the countries of the world. The only way out is that some correspondence be established between the prices of oil and other raw materials from the developing countries and the finished manufactured goods from the developed countries. The value of dollar and other international currencies must be stabilised and finally the developed countries must reconcile to the fact that they cannot go on for long to maintain the high standards of living of their people at the cost of developing countries.

NEED FOR SOCIAL REFORMS IN INDIA

Scheme of the Essay:

Exposition : Caste prejudices are responsible for unspeakable crimes.

Rising Action : Hindu social reform gave impetus to liberation movement.

Climax :

(a) Congress was not merely a political party. It took social re-

forms also.

(b) Gandhiji gave new dimension to it.

(c) Gandhiji took the problem of exploiation.

(d) Untouchability was abolished.

(e) Vinoba Bhave continued Gandhiji's work.

(f) There is lack of social conscience.

(g) Incentive for social reforms has disappeared.

Falling Action : Dedicated workers are needed.

Ending : India needs reforms badly.

Caste prejudices have, of course, been a feature of the Indian social system for thousands of years, and the ill treatment of the Harijans is a standing blot upon the otherwise monumental achievements of Hinduism. But such unspeakable crimes are committed in broad daylight, is a tragedy too deep for tears. It reveals an awesome virus that has gone deep into our society and shows that the social revolution initiated in this country over the years has atrophied.

It is not generally realised that it was the desire for social reform that gave the first impetus to national liberation movement. Starting with Raja Ram Mohan Roy who founded the Brahmo Samaj in Calcutta in the middle of the last century, a whole galaxy of social reformers sprang up throughout the length and breadth of the country who were determined to cleanse Hindu Society of the obnoxious elements that had developed in it over the centuries. Raja Ram Mohan Roy was followed by Devendra Nath Tagore who founded the Adi Brahmo Samaj, Keshev Chandra Sen with his Brahmo Samaj of India and Ranade and Swami Dayanand Saraswati with the Arya Samaj in North India.

There were a number of other movements in the field of women's ed ucation such as those launched by Maharshi Karve and Mahatma Phu e. Swami Vivekananda swept from Kashmir to Kanya Kumari thund ring against the social evils of Hindu society, the absurd taboos and res rictions that masqueraded under the religious umbrella, and 'kitchen r eligion' that offended the very spirit of the great Vedantic traditions t hat is the bedrock of Hinduism. In south India also a number of re form movements developed, including the one led by the

erratic but powerful leader Ramaswami Nayakar.

The multifaceted movement for social reform within the Hindu community and a powerful influence upon Hindu society in particular and the national climate in general, had created the back-drop against which the Indian National Congress was born. Founded in 1885, by Allen Octavian Hume, the Congress was never merely a political party. An important dimension of its activities was in the field of social reform, and the leaders associated with it in its early stages included such giants as Gopal Krishna Gokhale, Dadabhai Naoroji, Ferozeshah Metha and M.G. Ranade. It is true that these moderates were soon challenged by a remarkable group of so called extremists led by Bal Gangadhar Tilak, Sri Aurobindo, Bipin Chandra Pal and Lala Lajpat Rai, but the countribution made by them in giving an enlightened social conscience to the freedom movement cannot be under—estimated.

With the advent, on the scene, of Gandhiji one of the world's greatest social reformers, this whole aspect took an even greater importance. For Gandhiji the political freedom of the nation was only one of the many aims that he set before himself. Often he gave priority to what he called the "constructive programme", which was essentially aimed at social reform and uplift of the economically weaker sections of the society. One of the greatest countributions of Gandhiji to humanity was the remarkable way in which he tackled the dreadful trauma of the outcastes and, by giving them the name of Harijans, and identifying himself with their plight, brought them within the main stream of Hindu society and the political processes.

This is not to suggest that Gandhiji succeeded in 'sovling' the Harijan problem. Indeed, there can be no quick solution to such problems that, like a cancer, have eaten deep into the heart of the society for so many centuries. Nonetheless, it was Gandhiji who brought this problem of endless and cruel exploitation of the Harijans to the surface of national consciousness, and made Hindu society face up to its collective and prolonged dereliction in this regard. And it was his stress on Harijan uplift and other aspects of social service that imparted a high moral dimension to our struggle for political freedom.

With the advent of freedom and the incorporation in our

Constitution, of Articles abolishing untouchability, as well as the institution of reservations for Harijans in the Lok Sabha, State Assemblies and Government services, many people assumed that nothing further needed to be done by the public, and that governmental action would now be sufficient to complete the social revolution. This has turned out to be a tragic miscalculation. Instead of taking advantage of the Constitution and social legislation to redouble the social reform movement, the focus shifted almost exclusively to the political sphere as a result of which the whole thrust of social reform virtually evaporated after independence.

Acharya Vinoba Bhave and some of the other lesser known Gandhians did continue their activities for some time, but they failed to make any appreciable or abiding impact. The great upsurge of idealism generated by the J.P. movements also petered out due to the lack of any clear social perspective. Some organisations like the Ramakrishna Mission are doing useful work, specially in national calamities, but as a nation we have begun to feel that constitutional and statutory legislation is not a sufficient alternative to social reform.

How seriously this has undermined our national life is becoming clearer every day. Not merely are atrocities on Harijans and other weaker sections of society are on the increase, there is also a disgraceful lack of social conscience and sensibility among the newly affluent classes. The vulgar and ostentatious display of wealth at weddings and other functions; the virtual institutionalisation of dowry with all its tragic fallout like torture and death for young brides; the increasing alcoholism that is now encountered in the rural as well as urban areas—all point to the fact that the nation can neglect social reform only at its peril.

With the plums of power, prestige and authority reserved for politicians, it seems that the incentive for social reform has largely disappeared. What is required is a massive thrust to recapture and revitalize the proud tradition of social reform that we had in this country over the century. The Central and State Social Welfare Boards have, unfortunately, simply become equipped to fill out endless forms in triplicte, are occasionally able to get some grants, but this hardly touches the fringe of the problems. Indeed governmental grants,

though an essential element can only be the last step in a long process of dedicated social work and concerted effort to reawaken the social conscience of the nation.

It is too much to expect that the Indian elite, which has appropriated most of the economic gains of independence, will be able to throw up once again a band of dedicated social workers who would fan out into the slums and Harijan colonies, the far flung border and tribal areas, and undertake a sustained programme of social service. Judging by its performance over the last three decades, the portents are not auspicious.

RURAL BANKS IN INDIA

Scheme of the Essay:

Exposition : Rural banks were conceived with three-fold purpose.

Rising Action : They have failed to serve these purposes.

Climax:

1. Rural bebt has increased.
2. Rural saving has been mobilised.
3. Forty percent credit has gone to industries.

Ending : It is difficult for rural banks to play a positive role.

The failure of the commercial banks to respond to the needs of the rural economy promoted the Centre to set up Regional Rural Banks (RRBs) in 1976. As an expert on rural development has observed, these banks were conceived (a) as an answer to meet the specific but diverse needs of the rural people "with different socio-economic and agro-geographical conditions", (b) to meet the requirements of specific groups of people like the small and marginal farmers, agricultural labourers, artisans and so on, and (c) to be a catalytic agent to develop the rural economy by providing not only credit but other facilities such as marketing and intelligence. Apart from the RRBs, the nationalised banks have also opened a number of branches in rural areas. The cooperative banks have been functioning in the countryside for a long

time. But the pertinent question is, have these banks been really acting as a catalytic agent in rural areas?

The available facts show they are not. These banks have not been able to dislodge the money lender in villages. The results of the final report of the Rural Labour Enquiry published revealed that in the absence of a proper agency to finance the agricultural sector the share of money lenders in the total debt position had increased while during the same period the share of banks has decreased. There has been no radical change in the situtation during these years.

The survey further revealed that the average amount of debt per indebted agricultural labour household recorded an increase. It recorded a worsening situation in "green revolution" areas like Punjab and Haryana. The debt incurred by agricultural labour rose.

The RRBs had not been able to mobilise rural savings. The rural population is more than 400 crores. The rural banks mobilised about 19 paise per rural person. In other words if we assume that more than 50 per cent in rural areas live below the poverty line, then a bank could lend only less than 40 paise per person (assuming that every poor person was to take loan). Under the small and marginal farmers schemes for 4.9 crores only one crore are reported to have benefited from the schemes. The help extended was to the tune of Rs. 5.7 cores.

But this does not mean much, considering the extent of poverty in rural areas. Except for the First Plan which allocated 37 per cent of its total outlay to agriculture, the rest of the Plans have not allocated more than 21 per cent of the total outlay to agriculture and irrigation.

As regards credit, figures show that total bank credit had gone to the large and medium scale industries which employed about 65 lakh persons, while the agricultural sector which provided employment to 20 crore people received Rs. 2,200 cores in the form of loans.

Besides the meagre resources, another broblem that has cropped up is that of defaulters. Most of the loans that have been advanced have not been paid back. The defaulters are not only the poor people but also the rich farmers. The total extent of default money is not known but one can form some idea on the basis of outstanding money to rural credit societies.

TRADITION AND MODERNITY IN INDIAN CULTURE

Scheme of the Essay

Exposition : Tradition and modernity must meet and should not be treated as inimical.

Rising Action : We are acquiring an international outlook which is harmonising itself with our tradition.

Climax :

(a) Our painters have harnessed tradition to modernity. Public buildings have become aware of the role of murals.

(b) Sculpture, which has been the strength of Indian tradition, is neglected.

(c) Indian literature, despite certain hurdles bears the imprint of tradition and modernity.

(d) The theatre has emerged as an art form of strength.

(e) Indian music and dance have stood the ravages of colonialism.

Ending : Our old tradition in the context of the 20th century has survived.

Tradition does not mean a return to some previous condition so as to preserve it in perpetuity. It should stimulate our living and our thinking. A legitimate healthy belief in the practice of yesterday may be pernicious today. Eliot has said, "What we can do is to use our minds, remembering that a tradition without intelligence is not worth having to discover what is the best life for us...as a particular people in a particular place; what in the past is worth preserving and what should be rejected; and what conditions within our power to bring about, would foster the society that we desire." So there is a realisation that tradition and modernity should meet. They are no longer to be treated as inimical; one is not destructive of the other. Today, an average Indian is conscious of the world he lives in-an age of atomic energy, guided missiles, spuntniks, industrial psychology, sulpha drugs

and international finances. So we are acquiring a modern international outlook. The expression of this consciousness needs new technique, new idiom and new styles.

The painters have harnessed tradition to modernity. They are making their presence felt at international exhibitions. Some are living abroad; Krishna Reddy lives in New York, Newton Souza and Samat Raza live in Paris. Their styles, ideas and temperaments are different; some stand committed while others are detached observers. The triennale, after its teething trouble, has come to stay and has placed India in the mainstream of the modern visual arts.

Public buildings have become aware of the role of murals. Business houses and hotels are commissioning works of art. Art galleries are sprouting; reviews of art exhibitions are features of newspapers and magazines.

Strangely enough, sculpture, which had been traditionally India's strength is neglected. The predilection for sculpture has made India "the classic land of plastic art". In sculpture in architecture, in base-reliefs, even in murals Indian art is, in the words of an Indologist, "permeated with the will to plastic formation". There are original works of a sculptor like Ram Kinkar or the fine works of younger ones like Meera Mukerjee, Kaneria and Nandagopal. But keeping the cultural tradition in mind, we expect that the national aptitudes should blossom forth more profusely and in greater abundance.

The literary scene, after a hundred and fifty years, is waking up from its traumatic experience. The language issue is not handled imaginatively; the most widely spoken and understood language of India is still striving to find its identity and leans heavily on State support for wide acceptability. The Sahitya Akademi, in the early years under the guidance of Mr. Nehru and Dr. S. Radhakrishnan, gave Indian literature the patronage nd confidence which it needed to assert itself. Its translation programmes opened our eyes to unsuspected lyrical and dramatic qual ies in languages. The annual awards spotlighted outstanding talents and were great incentives to creativity. The Bharatiya Jpnanpeeth has set up a kind of Indian Nobel Prize without any linguistic or parochial barriers.

The theatre has emerged as an art form of strength modern, stripped of old mannerisms. It is lively, socially conscious and aware of the problems we are faced with. It frequently dips into the folk idiom for rejuvenation. The National School of Drama under Al kazi brought tradition and modernity closer to each other and his successor, Karnath is continuing the good work.

Indian music and dance are the art forms which have stood the ravages of colonialsm and foreign rule and have emerged unscathed. Even at the turbulent period in the history of modern India when siege and conquest, treachery and calumny agreed and ambition were the order of the day, music and dance flourished. There are voices of orthodoxy and nostalgic moping and grumbling about the tradition defiled. But this is nothing more than a standing complaint of the previous generation against the succeeding one. Indian music and dance have become very popular in foreign countries. The biggest single factor in this was Ravi Shankar in the sixties that blew open the ears and sensibilities of the world to the magic, excitement and the rhythmic subtleties of Indian music. Similarly, Satyajit Ray, in the domain of films, brought to the Indian scene gentle sadness a humanity and warmth of understanding unsurpassed on calluloid.

The exchange of artistes and cultural delegations is giving nev dimension to the cultural scene. This has helped the flowering of ou old traditions and values in the context of the 20th century. It wa achieved without defiling its character, their strength and their unique ness. This is taking our arts of their traditional sheltered backwater and placing them in the mainstream of international creativity. The rapid growth of the mass Media may turn out to be the biggest instru ment of change. There are socio-economic changes and arts to play an impotant role in meeting the challenges and problems squarely. "It is an exciting prospect full of pride and prejudice tampered with sense and sensibility."

SHOULD CAPITAL PUNISHMENT BE ABOLISHED

Scheme of the Essay

Exposition — It is man's birth-right to live.

Rising Action — Some time ago hangings in India were stopped by the Supreme Court.

Climax

i) To err is human and for errors one should not be sacrificed.

ii) Capital punishment is considered to be inhuman.

iii) Error of judgement may end a life.

iv) But without capital punishment there will be a spate of crimes.

v) Fear of punishment checks evil thought.

vi) America had to reintroduce capital punishment.

Ending —Abolition of capital punishment will harm the society.

Theists[1] may say that man has no right to kill another man, howsoever justified he may be, they think that it is the right of God and not of man. Man, they hold, is fundmentally good and it is only the circumstances which force him to commit crimes. They further believe that if proper conditions are created and proper facilities are provided it will be possible even for the hardened criminals to reform themselves. Otherwise also it is thought that man has the right to live. So others should not kill him. That is why the problem of capital punishment has been disscussed, in different countries, from time to time. In India also, some time back, all the hangings were stopped by the Supreme Court as they were to decide whether capital punishment is constitutional or not.

A human being cannot have a balanced personality; in some cases emotions play the *dominant*[2] role sometimes as other factors determine their actions. More-over man's reason cannot be infallible some times he may calculate in a wrong manner and commit crimes.

They have to pay the penalty for being emotional. It is argued that while committing a crime a person may not be in his normal self and an abnormal person should be excused for indulging in anti-social activity.

Another argument for abolishing capital punishment is that it is inhuman. Tooth for tooth or eye for eye was acceptable only among the *barbarians*[3]. They say that before a person is hanged there is so

much of psychological strain that by the time he is hanged he becomes almost mad. This is completely inhuman. It is more than enough for the human beings to repent over their actions than to pay for their actions.

Capital punishment may not be awarded because of the error of judgement. Neither the laws nor those who *impelment* laws are absolutely correct. Some times there may be an error in fixing the responsibility of a crime upon a cirminal. In case the judge commits a mistake the poor person has to lose his life. That is why they say that instead of capital punishment there may be life imprisonment.

But more forceful arguments are given to support capital punishment. If capital punishment is not awarded there will be a spate of crimes. It is the fear of death which makes the people to give up the path of crime. Even life imprisonment will not be an effective check upon the crimes committed by the people.

Another argument is that capital punishment is not meant so much for punishing the criminals but for creating fear in the minds of those who want to commit crimes. This type of fear is necessary for the uplift of the society. If people do not fear punishment they will act according to their wishes whereas in a social set-up some sort of adjustments are to be made. Till the people in a society act according to social norms it is not possible for the society to exist. Capital punishment may be psychologically painful to the person who suffers Yet the whole society should not suffer because of one man.

In some of the countries, like America capital punishment was abolished but later on they had to reintroduce it. This means that the experiment of abolishing capital punishment is not so much practicable and there is a possibility that in India it may still be less practicable. For making the people conscious of their right it is necessary that there should be a proper type of education and a proper type of understanding among the people. So it may be said that abolition of capital punishment will not help the society rather it will do harm to the society by encouraging criminal activities.

Meanings of difficult words

1. *Theists* — those who believe in God.

2. *Dominant*— the most important.
3. *Barbarians* — uncivilised.
4. *Implement* — enforce.

INDIAN POLITICS TODAY

Scheme of the Essay

Exposition — India adopted the British political system.
Rising Action — We have not adopted the norms of the British system.

Climax

i) There is floor crossing.
ii) Double loyalty is another point of Indian politics.
iii) Slogan's are given too much importance.
iv) Minorities are encouraged at the cost of majority.
v) Political parties are controlled by capitalists.

Falling Action and Ending —Perhaps democracy in its true form will not exist.

Every system has its *norms*[1] and it functions within its orbit. It may be unwritten word but it is stronger than the written law. India adopted the British system which is based on such norms. After independence we adopted the British Parliamentary system as well as their norms which they had evolved during centuries. It is true that the foreign norms are good for guidance but India will have to develop its own norms based on Indian conditions.

Many British ministers resigned when they differed on the matters of principle. In India since Indepdedence only Mr. V.V.Giri resigned on the issue of the revision of Bank Award. So it seems that in India the political norm is: once a minister always a minister. The minister does not want to resign till he is pushed out. In a parliamentary democracy the ministry should be one-minded and if any minister differs he should quit his position. In India indifference to this norm has given rise to a number of political problems. The leaders try to remain in power by hook or crook.

There is floor crossing in India. The political parties themselves

encourage defections to retain power. Despite Anti-Defection Law politicians indulge in it by adopting one or the other method. The different leaders joined the other parties on one or the other pretext. Consequently the parties not only sufferred in terms of numerical strength but also with regard to their image in the public. Still the leaders show complete disregard for remaining loyal to one party.

Double loyalty has become a cardinal point of Indian politics. The different divisions in the society based on caste, religion and languages are created knowingly in order to retain power. It is for the political reasons that there is resistance against the replacement of caste by economic criteria, for reservation though it is necessary because some of the rich Scheduled caste and Scheduled Tribe members draw benefits by being so. Even the richest of the tribals pay no income tax whereas comparatively poor people belonging to other communities pay. Everybody agrees with regard to this discrepancy but cannot grow out of double loyalty. This loyalty has prevented the loyalty to principles which should be the main aim of political parties. It is for this reason that the all India political parties feel no *moral qualms*[2] in compromising with regional parties and principles. Some of the parties have started setting their leaders above the party. And so there is some sort of personal loyalty. Thus the personal loyalty dominates loyalty to the party principles. This sort of political *degeneration*[3] is generally found only under dictatorship.

In Indian politics slogans have a great importance. Caste slogans are given because this loyalty is more binding. It is only by *invoking*[4] their caste that the leader gets votes even from those who might have not known him. As far as economic slogans are concerned they are just to keep the people in a state of ignorance. People are made to believe what the leaders want them to. They are never serious about those slogans and never work to make them a success. For example one of the political parties pledged to eradicate poverty but never tried to work for this end.

Through secularism minorities are encouraged and majority is discouraged. This prevents the modernisation of minorities which suits the politicians. Subtle variations in the norms of the Indian brand of socialism and secularism are remarkable.

Similar is the case with the Indian brand of democracy. It includes freedom for all as well as authoritarianism. Through authoritarianism they want to regulate human actions whereas with the help of the first principle they want to satisfy the individuals. But both of them have had the sense of responsibility on which the great democratic societies are built.

In India every political party gets contributions from the capitalists. That is why parties are mostly guided by the capitalists themselves. No doubt some rules for the welfare of the poor are formulated but these are sabotaged in implementation. That is what happened to land distribution, to bonded labour and the minimum wage to agricultural labourers. It is generally believed that the policies in India are very good but the the implementation is very poor. It seems that it is a privilege of an individual to be a minister as well as to be an executive of a party. Moreover ministers go on expressing *cockneyed*[5] opinions publicly. It seems it is a new norm of Indian politics.

Now the question is, can democracy survive with these *inbuilt*[6] supports? In fact if at all democracy fails in India it will be because the politicians do not follow any moral or political principle which is one of the essentials of democratic set up. Indian politics is indentified with the skill to outwit the public. They try their level best to keep the public guessing and to make them to live under *illusions*[7]. Under such circumstances democracy, perhaps, will not exist in its true form.

SHOULD INDIA MANUFACTURE NUCLEAR WEAPONS

Scheme of the Essay

Exposition : Conflicting opinions are given regarding this.

Rising Action : The leaders wanted to keep India away from big power rivalry.

Climax

i) India's neighbours have not been friendly so these weapons are necessary.

ii) India's policy of non-violence will be opposed to it.
iii) Nuclear weapons will inspire confidence.
iv) Security is more important so manufacturing nuclear weapons is not a wastage of money.
v) Dragging into Nuclear race is unjustifiable.

Ending : National security demands the manufacturing of weapons.

Fear of war is, perhaps more consuming than the love of war. That is why immediately after a war the nations start preparing for another war. Despite the destruction brought by the Second World War and despite the desire to maintain peace, these nations started making more and more destructive weapons. Now-a-days Nuclear capability is considerd to be one of the distinguishing features of a great power. But a Nuclear power generally becomes the focus of attention of the most of the big powers. The big powers out of jealousy try to check it and the neighbouring countries start fearing it. That is why it was thought to be a wise action to keep India out of the cold war. Basing their contention on this they want India not to manufacture nuclear weapons. On the other hand, some others think that India will be in trouble if she did not manufacture the weapons in the near future.

Pakistan and China have never been quite friendly with India. The very existence of Pakistan depends upon anti-India propaganda. Rather Pakistan has always been exploiting her enmity with India to her own advantage. China on the other hand wants to grab some territory of India by one or the other method. China is already a nuclear power, whereas, Pakistan is making an effort to become a nuclear power. Under such circumstances they will pose a great threat to India. So it is nceecessary that weapons would never allow any of the countries to take India so lightly.

Some say that India is wedded to the policy of nonviolence. They say that if India manufactures nuclear weapons she will be departing from her *avowed*[2] policies. But this argument is based on wrong assumptions. Manufacturing nuclear weapons does not mean that these will be used against any other nation. Many steps are being taken to

strengthen our own defences and to help the country to become strong. More over no country in the world can use nuclear weapons without risking a world war. These weapons simply frighten away other nations which have *aggressive designes*[3].

India has not faced any war in which the whole of the nation might have sufferred. During the Second World War India was not much affected. So was the case with Indo-Pak and Indo-Chinese wars. Consequently the people of India do not have enough self-confidence and if they lack, it is very difficult for the country to win any battle against any other country. Production of nuclear weapons will inspire confidence among the people.

Another argument which is given against the manufacturing of these weapons is that India cannot afford to spend so much amount of money on nuclear weapons. Indian people are so poor and Indian industries are so under developed that it is very difficult to make economic progress. So they say that the funds should be diverted towards the development of people and to the solving of their problems. At its face value the arguments seem to be convincing. But it is not so convincing as it seems to be. Defence of a country is more important than economic progress. If the people do not feel secure, economic prosperity will be of no use.

Some people say that India may be dragged into the nuclear race. These are just baseless foars. If Pakistan becomes a nuclear power India will automatically be dragged into the nuclear race. Moreover when every nation wants to become a nuclear power it is not going to affect any particular nation if it becomes a nuclear power.

They say that by testing nuclear devices atmosphere is *polluted*[4]. There is already pollution of atmosphere and we cannot check it by just not taking up nuclear programme. It also depends upon other countries. If China goes on exploding nuclear devices or Pakistan goes on experimenting with nuclear weapons it will be difficult to check pollution of the atmosphere. So India will be in a more secure position and her economy will not suffer much if she manufactures nuclear weapons.

Meanings of difficult words

1. *Consuming*—devouring. 2. *Avowed*—positively held
3. *Aggressive designes*—War-like plans. 4.Polluted—
Contaminated.

SCIENCE AND TECHNOLOGY IN INDIA

Scheme of the Essay

Exposition : India has the third largest scientific and technological man power in the world.

Climax :

i) Green Revolution had been a success.
ii) Agricultural production has increased.
iii) Mineral resources are exploited.
iv) Oil is explored.
v) Water resources are exploited.
vi) Progress in space technology
vii) Draw backs in the organisation of scientific institutions.
viii) India is exporting technology.

Ending : Still we are to cover a long way.

India is emerging as a technologically advanced country, though its per capita income is low. Even though India is not far behind in the development of technology she has the third largest scientific and technological manpower in the world.

The success of Green Revolution is a great achievement. The wheat productions has been doubled and varieties of wheat and rice have been improved. Maze has been spread in the Rabi seasons among the Indo Gangetic Plain. Long staple cotton production has increased. Ground-water is exploited at low cost. gobar gas plants are becoming popular.

A similar *break-through*[1] has been achieved on the agricultural front. During the last two years India has not imported foodgrains and

has been able to build a substantial *buffer*[2] *stock* of its own. If this momentum[3] is maintained, it is likely that with the expansion of irrigated areas India will be an exporter of foodgrains. In natural resources also India is very rich. It has vast mineral resources. Besides abundant deposits of iron ore and coal. India has large quantities of Aluminium, Limestone, Manganese, Thorium and a fair amount of Copper. The known reserves of Uranium may not be enough to support Indian nuclear energy programme but indications are that this material may be sufficient when new deposits are found. If our hopes are belied we can fall back on Thorium which is in sufficient quantity.

Inability to find enough petroleum is a source of worry. More oil deposits are being discovered and there is hope that if India launches an exhaustive oil exploration programme on its continental shelf it may not only become self sufficient in oil but can also export it. Geological surveys indicate that India may be sitting on a vast dump of oil.

If Indian water-resources are *harnessed*[4] India would be in a happy position. Its northern rivers which originate from the Himalayas are *perennial*[5] ones. The natioal commission on agriculture has calculated that the area under irrigation can be doubled during the next 25 years.

India has made a significant progress in Space technology. We have already sent artificial satellites into the space and Rohini is the latest one which is working properly. Progress in Space technology will help India in many ways and India will also be able to develop sophisticated insturments and weapons.

One of the major draw-backs in the organisation of scientific institutions in India is the divorce of research from problems facing the country. For want of proper co-relation and coordination of approach scientists were pursuing goals irrelevant to the country's needs. On the other hand industry was not keen to take up product and process developed by the scientific institutions. The result was the gross underutilisations of national facilities.

For a country like India, a huge investment and effort in the field of science and technology is needed. But this is a great success of the

agencies that science in India has already ... ted a great interest in the outside world. One living example of the radiations of Indian science is the dramatic reversal of the country's stakes in the technological development during the last few years. Import of technology used to be the rule, but now India is exporting technology as well as technologists. They compete with far more sophisticated know-how in advanced countries. India has made remarkable strides in the development of nuclear energy, electronic space science, heavy engineering industries etc. Still we are to cover a long wy in order to become one of the most important technologically developed nation of the world.

Meanings of difficult words

1. *Break-through*—beginning. 2. *Buffer-stocks*—reserve stock.
3. *Momentum*—impetus. 4. *Harnessed*—exploited.
5. *Perennial*—permanent.

PRESENT SYSTEM OF EDUCATION IN INDIA

Scheme of the Essay:

Exposition : For the proper working of democracy education is necessary.

Rising Action : After achieving independence many Commissions to suggest reforms were set up.

Climax

i) The aim of these Commissions, was to make school education self-sufficient.

ii) Another purpose was to reduce educated unemployment.

iii) Examination system is defective.

iv) Studying a large number of subjects is troublesome.

v) Our education has no contact with our culture.

Ending : Education needs overhauling.

Education is necessary for the successful working of democracy;

educated voters can make a correct choice and so the working of the government will be in the larger interests of the public. Otherwise also education in a democratic set up must aim at brining out the hidden talent of the people and should develop the mental faculties of the individuals. The previous system of education was meant to produce clerks so the colonial rulers were able to get worker at a cheaper rate. After achieving independence it became necessary to overhaul the system of education

Many commissions were set up in order to bring necessary changes in the system of education, Dr. Zakir Hussain Committee suggested a pattern of education based upon Gandhian ideals. Consequently multi-purpose schools were started. But they were not a great success becuse they should have been started properly. Later on Radhakrishnan Commission suggested introduction of higher secondary system. The latest commission to make recommendations was the Kothari Commissions. It suggested 10+2+3 system of education.

The main aim of all of these commissions was to make school education self-sufficient in itself, so that the children who want to take up jobs after school education may be able to do so. Another purpose was to make college education selective so that the problem of educated unemployment may be *tackled*[1].

The new system of education has not been able to solve the basic problems of the education. One of them is that there is a greater emphasis upon learning things than upon developing the talents of the children. For this the examination system is to be blamed because within a period of three hours it is not possible to test the knwoledge of a student. Chance plays an important role in these types of tests. So far we have not been able to discover a better system of examinations. Even the system of evaluation has been under fire. It is not possible to evaluate the ideas of the children in terms of marks so accurately. Moreover evaluation is more or less subjective.

The present system of education burdens the students with a large number of subjects. We have to unlearn at a later stage what we learn at the junior stage. This is not helpful in bringing out the hidden qualities of the children. They should be made to think themselves and should also be able to form their own opinions. This is possible if we

begin with specialisation right from the junior stages.

Radhakrishnan in one of his essays has pointed out that our education has lost contact with our culture. Till the coming generations are familiar with the national culture it is not possible to have proper type of progress in any direction. Indian culture rich as it is, has not lost its relevance even today; western people after being dissatisfied with materialism have started turning towards Indian culture. So it is necessary that our children should be taught about the basic principles of our cultural heritage. The inclusion of the biographies of Nehru and Gandhi do not *acquaint*[2] us with culture thoroughly.

The educationists, have always been thinking of making education job oriented. In fact education should not be *tagged*[3] with any particular aim. It should be for its own sake. Education is meant for mental enlightenment and for disciplining emotions and thinking. It should satisfy curiosity and arouse greater curiosity. But our education is responsible for a sort of replusion, children develop, even at an early stage, a positive hatred for learning.

At present it is difficult to bring *drastic*[4] changes in the system of education because a very large number of the people will be affected. Has this been done when India got independence it would have been easier. A common man never wants to leave the beaten track because it does not involve mental exertion. That is why for a change there is always a great resistance. So it is necessary to bring changes slowly and slowly. But none can deny that our educational system needs complete overhauling.

Meanings of difficult words

1. *Tackled*-—handled. 2. *Aquaint*—make familar.
3. *Tagged*—connected. 4. *Drastic*—sweeping.

INFLATION IN INDIA

Scheme of the Essay

Exposition: Inflation means disproportionate rise of prices.

Rising Action : Inflation in India is a vicious circle.

Climax :

i) Deficit budgeting is one of the causes of inflation.

ii) Wrong taxation policy is another cause,

iii) Unethical attitude of the traders.

iv) Failure of crops.

v) Indo-Pak wars contributed to the rise in price.

Falling Action : The government has taken many steps to check inflation.

Ending : Still many steps should have to be taken to check inflation.

The rise and fall in the prices is a natural phenomenon but if the rise in prices is not proportionate to the rise in per capita income inflationary tendencies take birth. The rise in the prices started as early as the second World War. But the rise was not significant enough to affect the economy of the country. During the recent years the rise has been abnormal and it has threatened the stability of our economy, nationally and individually. Inflation is a vicious circle and it becomes difficult to get rid of it once a nation is caught in it. Otherwise also the prices of the commodities are so jealous among them selves that they rise as soon as there is a rise in the price of other commodities. In India inflation has become a chronic disease for our economy.

One of the important reasons for inflationary tendencies is the deficit budgeting. In order to cover the gap India has been *resorting*[1] to the printing of more paper currency because foreign aid and the *enhanced*[2] taxes could not cover up the deficit. As a result of it there is a greater circulation of paper money. And so the prices of the various commodities have risen abnormally because the purchasing power of the people has increased.

According to Wanchoo Committee wrong taxation policy has also been responsible for the rise in the prices. The government has always been enhancing the taxes which result in greater desire to evade taxes. Consquently the black money has *accumulated*[3] and it plays an

invisible role raising the prices of the commodities. Black money also gives greater power for indulging in speculation which always contributes to inflationary rise of prices.

The rise of prices in India can also be attributed to the unethical attitude of the traders. Their only motive is to get maximum profit and so they try to *fleece*[4] the customers as much as possible. This has created a class of people who are becoming richer and another class of people who are becoming poorer.

The rise in the prices of petrol has also affected the prices in our country. India is producing despite her best efforts, not more than 25% of the total consumption of oil. So we have to import a huge amount of oil every year. Consequently freight charges have increased abnormally and the prices of the commodities have shot up.

Failure of crop in the sixties had resulted in the scarcity of essential commodities like wheat, rice, etc. The prices of other commodities are closely linked up with the prices of essential commodities. That is why the prices of other commodites also rose abnormally.

Indo-Pak wars had also contributed to the rise in prices. Scarcity of certain commodities was responsible for the rise in prices. Otherwise also India had to divert her resources in order to meet the expenses of war. So they had increased taxes and mobilised other resources.

Indian government has been making a great effort to check this inflation. Banks are nationalised so they cannot advance loans to the speculators and to the persons who may try to create monopolistic conditions. The rate of interest has been increased in order to encourage saving and withdraw the currency from circulation. The government had also introduced Compulsory Depsoite scheme for the higher income group people. As effort is made to increase the industrial out put so that the inflationary tendencies are neutralised. But unfortunately the government has not met with success. The rise in prices goes *unabated*[5]. Some suggest that there should be demonetization of currency. But the government thinks that it is an extremely unorthodox method and will create doubts in the minds of the public about the stability of the government. Moreover no step has been taken against the traders who are mainly resp nsible for unreasonable rise in the

prices.

Meanings of difficult words

1. Resorting—taking the help of. 2. *Enhanced*—increased. 3. *Accumulated*—collected. 4. *Fleece*—charge much more. 5. *Unabated*—without becoming less.

VIOLENCE AGAINST WOMEN

Scheme of the Essay

Expsoition : Women have been violated through the centuries.

Rising Action : According to the Government's statistics 12 rapes are committed everyday.

Climax :

i) Negative social attitude towards the victims create psychological problems.
ii) Rape is a sexual as well as cultural attack.
iii) There are certain stress-reactions of rape.
iv) The Government has shown an insensitive attitude.
v) Indian women suffer from inferiority complex.
vi) This problem can be tackled in two ways.
vii) Under the ancient law code rape was not a crime.

Ending : Deterrent punishment cannot do anything.

Women have been violated through centuries all over the world. But it is only in recent years that they have risen in revolt against this assault on their dignity and personality as human beings. In India this assertion by women has for some strange reason been touched off by the Supreme Court's first judgement in the Mathura rape case. Perhaps this was the proverbial match-stick which set ablaze the prairie fire. It was the Bill to make the law more stringent for dealing with rape According to the law rape of a woman will carry punishment varying from seven years in jail or life imprisonment. For police and other officials the proposed punishment is 10 years plus a fine. The Bill seeks to amend sections of the Indian Penal Code and the Code of Criminal

Procedure and the Indian Evidence Act.

According to the Government's statistics twelve rapes are committed in the country everyday. But according to the unofficial reports a very large number of the rape cases go unreported. Along with that, cases of dowry deaths, eve-teasing and molestation of women have risen abnormally during the last one year. It has become a great social problem.

The negative social attitude towards the victims of such cases creates serious psychological problems. Rather people look down upon a victim of rape, whereas a woman who has gone through such a traumatic experience needs social and emotional support. This is double victimisation—one by the rapist and the other by her own social circle. So rape is not only an attack upon a woman sexually or physically but also on the last vestige of honour of her family. According to Susan Broanmiller, in her book *Against Our Will*, "If (rape) is nothing more or less than a conscious process of intimidation by which all men keep all women in a state of fear".

Some doctors have analysed the rape cases and pointed out that there are certain stress-reaction patterns which occur because of it. Three phases are seen in clinical practice. First is the Impact phase where there is evidence of tremendous anxiety, depression and a feeling of disorganisation and disbelief. The next is the Recoil phase. In this phase woman appears to be well integrated superficially but there is evidence of suppression at the deeper level. The third phase is the Reconstitution phase. This is the period of interation and resolution. Here we come across a marked recurrence of depression and there is need to talk and to resolve the conflicting feelings. The basic reaction to rape is the tremendous anger a victim feels against her own powerlessness. She feels abused, humiliated and disturbed. Rape is a degrading and depersonalising experience.

The Government, as far as the women's problems are concerned, has shown an insensitive attitude. The Baghpat rape case would never have been politicised, had timely action been taken by the Ministry concerned. Morever in this male-dominated society women cannot turn to even law courts for redress. Depite the existing legislation to protect women's rights women hesitate to take any step because of their

own weak social and economic status. The existing laws have many loopholes. The Dowry Prohibition Act of 1961 bans dowry in letter only. Similary in divorce cases the custody of the children automatically goes to the father if the children are above five years of age. In the law of inheritance a father can exclude daughters from his will in spite of their being lawful heirs.

Indian women belonging to any class suffer from an inferiority complex. The male dominated society makes them to feel that they are incompetent, inadequate and worthless. It is from the time of their birth that brain-washing begins. Her training from the childhood is groomed for a way of life that is accepted by others. This passive acceptance of her lot makes her an easy prey.

So violence against women can be tackled at two levels—social and legal. In the case of the former the woman will have to have confidence in herself and others, we will not hate her but pity her. From the legal side she will have to be treated as living, thinking sensitive human being having her own identity; she should not be treated as the property of husband and parents.

Under the ancient law codes rape was not a crime against woman but a violation of the property rights of her father, brother or husband. Woman was considered to be the property of the parents or husband. The punishment was that the damaged property be bought by paying compensation and marrying her. Punishment for rape should be quite stringent.

But simply by imposing deterrent punishment we cannot do away with the evil of rape. We cannot and should not look at rape in purely sexual terms; it is a cultural offence. Man should not be allowed to consider woman as his property; she is a companion who must enjoy all the rights of being equal. Society must atone for her suffering instead of condemning her.

INDIAN WOMAN TODAY

Scheme of the Essay

Exposition : Indian women experiences a number of tor-

ments.

Rising Action : They follow the path of resistance.

Climax :

i) Factors in history made them silent acceptors.

ii) Woman needs protection for her biological role.

iii) Marriages results in slander.

iv) Disharmony leads to threats.

Felling Action : Social organisations should explain the law.

Ending : Women must raise their voice effectively.

Sometimes ignorance is not bliss. Specially when the unthinkable happens and you become an abandoned woman with nothing and no one to turn to. The appalling indifference of one's family and friends, the sheer despair of not being able to acquire custody of one's own children; all this and much more, torments numerous Indian women year in and year out.

These are the voiceless ones. for Some reasons, they come to the parting of ways with their partners. They are forced to relize that the path of least resistence, of voluntary surrender of freedom, even total negation of their own individuality and the constant patch work that mended a tattered marriage will no longer keep the garment of respectability over their heads.

Factors throughout history have forced women to become patient acceptors. And although today among the educated liberated urban classes the world over there is no stigma attached to divorce, and a very little discrimination regarding job opportunities, yet the very hardships staring a seperated womam in the gface generate despair, often defeat. Even those who truly believe that each individual is entitled to seek salvation and fulfilment do not know the basic rules of survival in this male-dominated human jungle.

What the Western woman automatically learns, like maintenance and child custody lows, are sealed secrets to emancipated woman in this country. The average Indian woman's concept of low and her rights as wife and mother are practically non-existent. It is high

time that mass scale legal educations in imparted to women in this country, for they have been treated as expendable human material for far too long. There ought to be legal aid centres attached to all women's welfare organizations everywhere to generate awareness to rights and evenues of approach for bewildered and oppressed women.

In England, Europe or America any woman can walk out of an intolerable marriage with minor children, appeal to the nearest court, and become entitled to a reasonable maintenance allowance until legal separation or divorce is granted. If the husband tries to evade responsibility he lands himself in jail or faces legal action for disobeying the court. In India, on the other hand, very few women would dream of getting involved in a legal battle. Firstly the family won't permit it. Then too in this country legal procedures are extremelu complicated, long drawn and expensive.

A seperated woman seldom has enough to live unless she holds a job or has wealthy parents. Lawyer's fees, court dues and travelling expenses are often beyond her means. She also needs the advice, help and active cooperation of male relations, for she has not a clue about legal rigmarole. Everyone tries to dissuade her. People talk with outward concern and inner relish of the effect created by the public spectacle of a broken marriage on children, friends and relations. Everyone concerned wants only one thing—to sweep the matter under the carpet as quickly and quietly as possible.

No one cares if a little bit of the woman her husband promised to love and cherish has been withering daily in a disastrous partnership. Woe betide the Indian woman who presumes to belive that it is a partnership. For whatever the scriptures may say, for women down the ages marriage has been unconditional servitude only sometimes mitigated by true love. A male-oriented priesthood formulated a set of values and evolved an ethos of self-negation for the female of the species so that nothing and no one could make man feel insecure.

Even today, the moment a marriage appears to be on the rocks, the wife immediately becomes the object of speculation and slander. Society expects her to compromise and live on her husband's terms and conditions. Very seldom is some understanding shown; she too has an identity, a destiny a potential. And by bartering her body for social

security she will end up by burying her true self under layers of non-entity.

Conceded that by her very biological role every woman needs protection. But have those who sit in judgment, condemning women to perpetual subjugation ever tried to understand the pressures that drive countless women, who no one would consider militant feminists, away from husbands and homes? Tales of brutality, neglect, often incredible sexual aberration are waiting to be told. Baby battering is also a common feature of frustrated house-holds. The reasons for incompatibility are many and varied. They include infidelity, alco-hoism extravagence, mental cruelty, or just plain and simple emotional and intellectual disharmony.

Once disharmony prevails, it becomes increasingly difficult for a couple to maintain public and private decorum. Inevitably, the chil-dren too begin to suffer. And at last after years of empty threats and attempts at compromise, the wife concludes that the relationship is just not worth any more heartbreak. Once she accepts reality, she must make the hardest decision of all-should she terminate her existence or learn to cope with life alone?

For the courageous ones, nothing, is going to be easy. But it is the woman who wants to survive with dignity and sanity, who must make a conscious effort to exercise her legal rights. Since women in this country already have constitutional equality. All they need to do is to band together to ensure fairplay. For too long women have been victims of the partriarchal system which places all economic and social power in the hands of man. They can know true liberation only when they too acquire earning power, shoulder responsibility, speak out against injustice and confidently go about building a future for themselves alone if necessary.

SCIENCE IN EVERYDAY LIFE

Scheme of the Essay

Exposition: Scientific investigation is the extension of

man's curious nature.

Rising Action: Later on man harnessed science for personal use.

Climax:

i) Science touches all the activities of life.

ii) Science has given a different type of thinking and attitude.

iii) Anything based not on reason has become irrelevant.

iv) Religion has been thrown into the background.

Falling Action: Life has become comfortable.

Ending: A single wrong step will lead to destruction.

Man is curious by nature and wants to investigate the ultimate cause of everything. As a result of it scientific thinking and scientific investigation developed. Man Started probing the mysteries of nature in order to discover the laws governing nature. With the passage of time we started applying scientific investigation to other fields of life as well. In other words scientific activity in he initial stages was for its own sake but later on inventions and discoveries were made to make life more comfortable and happier upon earth. Thus man started harnessing[1] science for personal use. Modern man has become so much dependent on science that it is impossible for him to live without it.

Right from the plastic toy to plastic surgery and from a common pin to rocket we have been taking the help of science. Man wakes up with the help of mechanical devices, works during the day with the help of various scientific discoveries and inventions and returns to an air-conditioned house which again is the result of scientific development. Even if we take up electricity we will have to say that the world without electricity would be a veritable[2] hell. Modern man cannot imagine to pass a few hours in the serching[3] heat of summer or in the biting cold of the polar regions. Similarly transport is necessary for covering distances for marketing goods and for other purposes. Most of the entertainments like cinemas and television totally depended upon

science and the scientific inventions. Education is unthinkable without printing press, teleprinters and other mechanical devices. Life today has become so fast that only machines can help us to keep pace with it.

Science has been also given a different type of thinking, a different attitude and a different outlook. It has left its impact upon the psychology of man. Man has become mechanical in outlook and affections and other emotions which are responsible for better type of social life have completely been killed. Man tries to rationalise every thing including mother's love for the child. The cold calculating reason cannot explain all the facts of life. Similarly we are no longer relegious as we used to be. Science seems to have shaken our faith because it believes in experimentation and truth. Science has also changed our thinking be cause scientific thinking is some what different from our normal thinking. We are more influenced by reason than by faith. We suspect one another because reason has made us more or less hypocrities.

Religion used to embrace the whole of the l ife of man. It determined our relations with others, our thinking our customs and our life itself. As a result of it man was God fearing and believed in the essential good ness of man. With the advent of science faith which is based upon reason has become irrelevant. Moreover, the scientific explanation for the natural phenomenon and for the formation and the working of the universe threw religion into the background. With the exit of religion from the stage of life man has become indifferent to morals. Perhaps moral outlook is the only distingushing feature of the human being and consequently the relations of man are at the lowest ebb. Dr. S. Radha Krishan at one of the places says, "Irreligion is our malady and religion the only cure." Without religion some people feel that the purpose of life is ignored and life becomes a rudderless[5] ship. No doubt the people are not so superstitios as they used to be still science has developed its own superstitions. Man's thinking has become more penetrating and expansive still religion had given a definite direction to our life.

The day to day life of man has become extremely comfortable. Man does not have to walk he can fly and go by other means. Man has not to struggle to grow his food because science can give him easier

methods of geting food production increased; standardised goods are produced, bitter cold and scorching heat have become tolerable, even harmful diseases have been overcome. With all this , some people think science has brought us to the edge of doom[6]. It is generally said that a single step in the wrong direction might lead to an atomic war which will mean the end of the world. So science has made life quite risky though it has also protected man from all types of dangers and harms. Science constitutes almost every aspect of our life though it is the study of the farthest and the nearest objects of Nature.

Meanings of difficuolt words

1. *Harnessing*-exploiting. 2. *Vritable*-real.

3. *Scorching*-burning. 4. *Ebb*-level.

5. *Rudderless*-having no mechanism to give direction.

6. *Doom*-total destuction.

SATELLITE COMMUNICATION IN INDIA

Scheme of the Essay

Exposition: Satellite communication provides economical and reliable transmission communication signals.

Rising Action:

i) The distance and terrain do not affect the performance.

ii) Its commercialisation took some time.

Climax:

i) Use of the satellite, via international trunk telephone

ii) India distances are long and terrain is difficult.

iii) The seven station complex for domestic use are completed.

iv) There are stations to meet emergent situation

Ending: The competition from terrestrial media should be met.

Electronic industry should help it.

The advent of satellite communication has captured the interest and imagination of man the world over as it provides economical and reliable transmission communication signals, including voice, teletype, data and videocassetters, that inter-connect the whole world-from the busiest urban centre to themost remote areas (including islands).

The basic advantage in communicating via satellite is that distance and terrain do not affect the cost and performance of circuits. The nedium is of great help in situations where the distance to be traversed is very long or the setting up of communication links with conventional terrestrial[1] system is prohibitively expensive, because of the terrain. Satellite has, therefore provide the best medium for connecting remote areas of the country to the mainland.

India not far behind the advanced countries in respect of satellite communication which had its begining some year back, in 1957, when the U.S.S.R launched its first Sputnik. In quick succession followed various other artificial satellites launched by U.S.A. and the U.S.S.R. But the real satelliteepoch-making[2] era was heralded[3] in 1963 and 1964 when geo-stationary ssatellite. Syncome 2 and 3 were launched by the U.S.A. Yet satellite communication was till then more of a scientific feat. Its commercialisation had to wait for some time. Commercial satellite communication became a reality only at a later date. Commercial satellite communications is based on the use of geosynchronous satellite. In the geosycchronous orbit-a circular orbit at a height of about 35,800 kms. (22,250 miles) above the equator, a satellite appears fixed in space with reference to an earth sation on the ground which greatly simplifies the earth station configuration[4] by dispensing tracking eloectronics and the associated precesion drives of the antennas.

But one satellite because of the earth's curvature cannot provide communication all over the world. This handicapped had to be got over by putting up three satellites in synchronous orbit with geostation-

ary satellites. Long distances from earth to satellite and back cause delays in telephone conversation. For example, about a quarter of second elapses from the distant end. Similarly, at least half a second elapses after a talker finishes a sentences before the response from the distant party is received. Fortunately, most persons unconsciously adopt themselves rapidly to delays and reasonably normal conversation occurs via geosynchronous satellites. One-way services such as television, telegraphic messages, data traffic are not at all affected by the delay, even when a number of satellite links are connected together in series.

Remarkable technological advances between 1960 and 1965 gave abig spur[5] to the use of the satellites via international trunk telephone traffic. By the late 60s, satellite communication technology established complete supermacy over other media available for most of two-way international telephone traffic and TV distribution Satellite communication carried bulk of the international traffic. This also helped in gradual lowering of the tariff.

Telephone trunk traffic mostly emnates form commercial concerms. They give importance to speedy communication and for them tariff relatively less important. They early 70s brought in satellites with such bigger capacity, more power and longer life. With sizeable reduction in costs, satellite technology successfully entered the field of domestic communication systems which is of greater importance for countries like India having large areas, inhospitable terrain (in some parts of the country) and islands. There inter-connections could not be established earlier. This was done over HF radio but in terms of quality, quality and reliability it is dependable.

Satellite communication on the opther hand has inherent ability to provide both cost effectiveness and quality service that is why it is rapidly replacing all other media for remote area communication.

In India, distances are long and in certain areas the terrain is difficult and inhospitable. For its nation-wide network of UHF, Coaxial cable systems and line-of sight radio relay system..No doubt, such a network caters to the needs of the main and the primary centres, but the service is not satisfactory enough in case of a number of isolated parts remote areas and island communities and between very widely

remote and far flung areas may not be justified on economic ground unless electronic industry in the country goes all out to pass on the economic benefits of the technology advancement to the end users.

Meanings of difficult words

1. *Terrestrial*–earthly. 2. *Epoch making*–historic.
3. *herald*–give the lead. 4. *Configuration*–external shape.
5. *Spurt*–impetus. 6. *Segment*–section.

SCIENCE AND WAR

Scheme of the Essay

Exposition : There have been wars from the beginning of the world.

Rising Action : In the 20th century, weapons have become highly destructive.

Climax :

i) The invention of nuclear weapons has made war highly destructive. Horrible pictures of the destruction, which may be wrought, have been painted.

ii) Scientific wars have not done so much harm as the earlier wars had.

Falling Action : Science has been misused by the politicians.

Ending : War cannot be banished from the world but man must change to save the world.

Whether man is warlike by nature or not is doubtful. Radha-Krishnan may say that war is the product of social mal-adjustments and particularly social tensions at the international level. But people like Hitler may think that war is the natural *manifestation* of the great nations. But wars have been there right from the beginning of the life on earth. The desire to dominate and the ambition to enslave others had been the motive-force behind war. As these are the psychological weaknesses of man so man has always been trying to make himself stronger than any other person. That is why science has been harnessed for waging war.

Science has made war more horrible and destructive. The invention of the nuclear weapons and bombs spell doom for the earthly people. It

remote and far flung areas may not be justified on economic ground unless electronic industry in the country goes all out to pass on the economic benefits of the technology advancement to the end users.

Meanings of difficult words

1. *Terrestrial*–earthly. 2. *Epoch making*–historic.
3. *herald*–give the lead. 4. *Configuration*–external shape.
5. *Spurt*–impetus. 6. *Segment*–section.

SCIENCE AND WAR

Scheme of the Essay

Exposition · There have been wars from the beginning of the world.

Rising Action : In the 20th century, weapons have become highly destructive.

Climax :

i) The invention of nuclear weapons has made war highly destructive. Horrible pictures of the destruction, which may be wrought, have been painted.

ii) Scientific wars have not done so much harm as the earlier wars had.

Falling Action : Science has been misused by the politicians.

Ending : War cannot be banished from the world but man must change to save the world.

Whether man is warlike by nature or not is doubtful. Radha-Krishnan may say that war is the product of social mal-adjustments and particularly social tensions at the international level. But people like Hitler may think that war is the natural *manifestation* of the great nations, But wars have been there right from the beginning of the life on earth. The desire to dominate and the ambition to enslave others had been the motive-force behind war. As these are the psychological weaknesses of man so man has always been trying to make himself stronger than any other person. That is why science has been harnessed for waging war.

Science has made war more horrible and destructive. The invention of the nuclear weapons and bombs spell doom for the earthly people. It

has generally been said that if there is world war perhaps the whole of the living population of earth will come to an end. Once the great scientist Einstein was asked as to how the world war third would be fought. He replied that "I don't know about the Third world war, if fourth world war is fought it will be with the help of stones". In other words he meant to say that after the third world war the world will reel back to the primitive age. Different scientists have given different explanations for the complete destruction on earth after the nuclear war. Some say that the heat produced by Megaton and Cobalt bombs will be so much that it is impossible for human beings to live; enerything will be reduced to dust. Some others say that the explosion of the nuclear devices will consume so much of oxygen that it will be impossible for the people to breathe. Still others say that the earth may crack and poisonous gases may start coming out of the earth. Many others think that the snow on the mountains would melt and the whole of the earth will be flooded. No denying the fact that in one or the other way the world will come to an end after a nuclear war.

Science has given the instruments of death that give much power to man. Germ-war-fare is equally dangerous. It will make the people to suffer from fatal diseases. Some of the poisonous gases are also made to pollute the asmosphere. Apart from this, various other weapons are used for killing soldiers and even civilians of the other nations.

Despite this fact it is believed that wars of today have not taken so heavy a toll of the people as it used to take in the the wars of the ancient times. They say that a number of the wounded soldiers are saved and the people do not die of diseases as they used to die during wars in ancient times. Plague and other serious diseases used to be the aftermath of those wars. Now a-days medical facilities and other types of protections provided by science have made it possible for the human beings to save themselves from the *scourge*[2] of war. Similarly scientific invention like satellites, radars and many other electronic devices are employed to blunt the enemy attacks. So if we take up an overall rew of the effect of science upon war it will not be so horrifying as it seems to be.

In fact science has been misused by the politicians and not by the scientists. Scientists are genius and not evil spirits. They never want any destruction. Einstein, for example, was a great lover of peace and non-violence. It is the politicians who misuse their research. Some may say that if scientists are not *disposed*[3] to do harm why they should invent

dangerous weapons. Scientific activity is not something that can be directed in a definite direction. It is purely unguided and somewhat natural. In other words science, it cannot be said, has done harm to humanity by giving dangerous weapons. Till the human beings change their outlook it is not possible for them to banish war from the world.

Meaning of difficult words

1. *Manifestation*–Concrete shape. 2. *scourge*–wide-spread affiction. 3. *Disposed*–inclined.

SCIENCE AND RELIGION

Scheme of the Essay

Exposition : Religion is the oldest institution of human beings.

Rising Action : With the passage of time religion became rigid.

Climax :

i) Religions and scientific approaches came in conflict with each other.
ii) Religion is orthodox and science is progressive.
iii) Science discovers material truth and religion the ultimate truth.

Falling Action : Science and religion can reconcile.

Ending : Religion and science ultimately come to the same conclusions.

Religion is one of the oldest institutions of human beings in the world. In the earlier times it embraced the whole life of man including his actions, his behaviour and his thinking. But with the passing of time religion became quite rigid. The Church people made religion the voice of God. So every thing which was not the religious principle was considered to be untrue. That is why the scientific activity which based itself on rationality came in conflict with religion. Most of the principles of religion were based upon what is called divine inspiration but science gave a materialistic interpretation of everything. It is this conflict between religion and science that resulted in the burning of the

scientists like Copernicus. So people started believing that science and religion are basically opposed to each other.

Nobody can doubt that methods of science are differrent from the methods of religion. Scientific investigation emphasises experimentation, revision of judgement and no respect for authority. On the other hand religion does not admit of experimentation nor the violation of the religious principles. These are supposed to be eternal and binding upon human beings. Religion thus is based upon rational investigation. If the methods of the two are different there is no possibility of their adjustment.

Religion has been associated with a number of superstitions which have stood the test of time. As a result of it the orthodox people start thinking that there is no departure from these principles. No doubt there may be some sort of faith even in the case of science, yet we cannot say that science is based upon any type of superstition; science dispels baseless fears and useless superstitions. It also makes the people to have confidence in themselves. Man thinks that man himself can manage his affairs. On the other hand faith in God and in the ultimate truth are the basis of religious faith. In religion emphasis is laid upon spirituality, salvation, fear of God etc. On the other hand science emphasises materialism, love for the earth and earthly things whereas some of the religions recommend complete renunciation of the wordly desires. In this respect also science comes in conflict with religion.

Some people say that science and religion investigate truth; religion tries to discover ultimate truth whereas science discovers material truth. Ultimate truth is some thing abstract and it is difficult to define it in precise terms. On the other hand material truth deals with the concrete things which can be seen or understood. In other words the truth which the two discover are completely different. So their domains are also different. It is wrong to say that the scienetific truth is the real truth. In fact it is the visible truth.

It is wrong to assume that science and religion can never reconcile. Rather both of them have much in common with each other. We know that it is extemely difficult to work out all the points of resemblance still many common factors can be discovered. For example, most of the religions say that there will be the Doom's day and after that the universe will be re-organised, Modern science has also come to the same conclusion with the discovery of the blackholes. The scientists say

that all the stars will be changed into black-holes and as a result of it the universe will have to be re-organized. Recent researches in para-psychology have proved that there is transmigration of soul and it passes from life of life. Religion became somewhat rigid and was handed down from generation to generation without giving any rational explanation for its thesis where as science remained alive and lived in tune with the times. Even today nobody can doubt that science and religion are complementary. Without religion people will become dehumanised and blind believer in scientific things. Both the situations are not beneficial for the progress of man. At one or the other stage science and religion will be integrated.

MAN AND MACHINE

Scheme of the Essay

Exposition : This is the age of machines.

Rising Action : Machine's relation with man is complementary and contradictory.

Climax :

i) Goods have been standardised.

ii) There is competition between man and machine.

iii) Mass scale production has resulted in unemployment.

iv) Man has developed mechanical attitude.

v) Man is virtually replaced by machines.

Ending : Machines should be slave of man and not his master.

This is the age of machines. Every activity of man has become mechanised. The daily routine of life is not only dependent upon machines, it is also guided by the machines. Machines help us to work, to increase production to transport the goods from place to place, to do odd jobs for us and also to make us to live a better and comfortable life. The work has become easier and it is done with a greater speed and with better precision. Machines help us to overcome a number of hindrances and a number of problems which may not be overcome by us so easily. With the help of machines mountains are blown up and roads are laid. With their help rivers are tamed planets are observed, educational-aids

are employed. In other words machines have become the most important part of our daily life. That is why relation of man and machine has become complementary but sometimes contradictory. .

One of the most important achievements of machines is that goods have been standardised. The quality of the goods can never fall and it is possible to produce them in large quantities. As a result of it artisans and craftsman have almost been replaced by machines. It seems that the artistic skill of man is fast fading even out of the memory. The goods can be manufactured according to certain specifications and as a result of it they can be sold with much ease and confidence. This has given rise to competition between man and machine and it seems that sometimes the competition in quite unhealthy.

Mass-scale production of the goods has resulted in the unemployment of a large number of artisans. It is also responsible for competitive spirit which in its turn has given rise to many other problems and malpractices. It is because of mass production that a huge amount of money is spent on publicity and the people are cheated of their hard earned money. Some of the countries because of over-production indulge in certain malpractices, like dumping of the goods, which are very dangerous for the economy of a country. Mass-scale production many times leads to wastage of the national resources.

Machines have in an unknown manner developed mechanical attitude in the case of man. Man looks at things as objects to be exprimented upon and he does not have that sense of appreciation which he used to have in the earlier times. The appreciation of beauty is not so *spontaneous*[1] as it used to be. Moreover machines have made man, time-conscious and he does not want to waste even a single minute. This attitude has resulted in strain upon his mind. He is all the time worried about the proper utilisation of time. He wants that time should be the deciding factor in his life. This machanical attitude is not good for the over-all development of man.

One of the worst features of this mechanical age is that man is slowly and slowly replaced by machines. It is feared that man will completely be subordinated to machines. Tagore with his sensitive outlook has expressed fear as well as horror of machines in his famous one-act-play *'Mukata Dhara'*. No denying the fact that large scale unemployment is because of machines. Machines can do the work of a large number of the manual workers that is why a number of people are rendered jobless.

Total depenence upon machines is definitely harmful. That is why Gandhiji was opposed to the craze for machines and not to the tools. It is wrong to say that Gandhiji was opposed to machines rather he considered excess mechanisation harmful. He objected to labour saving machines for a country like India. He said "The use of machinery should *cease*[2] just at the point where it ceased to help man and when it began to *encroach*[3] upon his individuality". It is not good to allow the machines to dominate man's life. If man is to work with the help of machines and is to depend totally upon machines it will not be possible for man to remain in his normal self. Machines when they become masters crush the very spirit of man and bring an end to all good qualities of man as a creature of God. Man has moral sense which animals don't have and machine makes man indifferent to all the higher things of life we become earthly and earthy.

Meaning of difficult words

1. *Spontaneous*–natural. 2. *Cease*–stop

3. *enroach*–to take possession of.

LIFE WITHOUT ELECTRICITY

Scheme of the Essay

Exposition : Invention of electricity is the most important land mark of scientific progress.

Rising Action : Life is dependent on electricity.

Climax :

i) Production will fall.
ii) Sources of entertainment would no longer be there.
iii) Dark nights.
iv) Summer and winter will be unbearable.
v) Cultivation of land will become impossible.

Ending : It is difficult to imagine a world without electricity.

Invention of electricity is perhaps the most important landmark of scientific progress. Electricity has given us more power, more comforts and more light than we could possibly get in the earlier days. Industry

producing unaccountable number of goods airconditioning devices providing cooling effect during summer and heating effect during winter, dazzling light during the dark nights are the wonders of electricity. It seems that life today is extremely dependent upon electricity.

If there is no electricity all the sections of the society would suffer equal hardships. The Industries would come to a screeching halt. The production will suffer and the consumers will never get the commodities which they have been consuming in bulk. Workers of these industries would become unemployed. As a result of it the gross national production will fall, per capita income will fall and the nation as a whole will suffer.

If electricity is withdrawn, all sources of entertainment would be almost closed. Cinema halls would be deserted places, clubs would present a dismal picture. All the types of evening pastime like televisions, indoor games, debates and declamations would have to be stopped.

Darkness of the night will never allow man to think of utilising that time gainfully. Night will be as frightening as it is generally to the children. People will have to sleep out the dark period of the nights. The examinees will have to depend upon day-light for studying. The busy advocates will not be able to go through the cases at the night time. Dark night will become a suitable time for the robbers and dacoits to carry on their activities.

Summers and winters will become unbearable in the absence of electricity. Now a days the summer noons are as pleasant as the summer mornings because the rooms are cooled by the air conditioners. When animals are seeking the shelter of the shady trees man sits comfortably in his room and does not feel the scorching heat. Similarly in the countries where there is freezing cold it is the electricity that provides them a lot of heat. They can remain comfortable even when exposed to the hazards of the climate.

With the help of electricity we have been able to cultivate our lands in a proper manner and the irrigation facilities have been increased because of the tube wells. Similarly many other activities depend upon electricity for example mining for the minerals and drilling for oil etc. Apart from this it may be remembered that electricity helps us even in travelling from place to place. Electric trains and trams are the cheapest modes of transport.

In fact it is difficult to imagine the world without electricity. No doubt there are other sources of power yet this is the most important one. With out this it will not be possible to carry on even the day to day activities of life. Electricity is perhaps the greatest invention of man.

The glamour associated with clubs and hotels, the comforts for which the early man had been dreaming and the works for which man has been sweating, are due to electricity. It has brought the heavenly bliss on earth, it has given power and comforts to man. Electricity is the greatest boon and it has given extra-power, extra-hand and extra-comforts to man.

COMPULSORY MILITARY TRAINING IN COLLEGES

Scheme of the Essay

Exposition : Through education character can be moulded.

Rising Action : Compulsory military training will build up a reserve force.

Climax :

i) Maintenance of a huge army involves heavy expenditure and military training will obviate it.
ii) Trained people can fight anti-social elements.
iii) This helps to enforce discipline.
iv) It will make the students patriotic.
v) It is wrong to think that military training will divert the attention of the students.
vi) It will not make them warlike.

Ending : Much is still to be done.

With the help of proper type of education it is possible to mould the character of the people according to the demands of the society. That is why education is given primary importance, whatever the form of the government may be. Stalin in Russia, Mao in China and Hitler in Germany made use of education for cultivating particular outlook. In order to make a country strong from the military point of view it is generally thought that the students at the college should be given compulsory military training so that they may be useful to the country at the time of need.

No country can afford to maintain a huge army because it involves heavy expenditures. That is why there is a tendency on the part of different government to keep a reserve force, quite familiar with the war but not regularly paid by the State. If the college boys and girls are given military training they can help in defending the country if such an emergency arises. Otherwise also it is necessary for the people to have training in the use of arms because they can be of great help in fighting the anti-social element.

By imparting military training we will be able to enforce discipline in the colleges and the schools. Now a days, they say, the purpose of education is frustrated because of the indiscipline among the students. It is possible to foster discipline because by imparting military training we will be observing military discipline. Disciplined students will be able to pay more attention to their studies than to the activities which do not help the nation.

Military training will indirectly make the students patriotic in their outlook. While taking training they start thinking of the defence of their country so they feel more and more attached to their own nation. Some may think that patriotic feeling can be developed even by imparting proper type of education but this is a mistaken view because till the person develops the feeling himself it is not possible to impose that feeling upon him.

Some think that military education will make the students to think more of the training than of their education. Their attention will be diverted and they may not be able to devote themselves to their studies properly. Diversion or attention in the case of studies depends upon many factors and it is wrong to say that military training will divert their attention.

Some times it is thaught that military training will make them warlike in their thinking. A trained person is more concerned with the use of arms than the one who never got training. It is feared that the warlike tendencies among the people will be a great danger to peace and prosperity of the nation. This is also a mistaken view. Training in handling arms gives confidence and it does not make the persons warlike. Those who indulge in this type of thinking forget that training is for teaching them skill to handle arms and not for making them warlike. They fear the armed rebellion, but it can be checked by making them patriotic in their outlook.

The government has not taken any step in this direction. NCC training is also optional and it is not imparted in a proper manner. The camps which are organised by the universities and colleges are more for the sake of publicity than anything else. More over the services of the trained people are not utilised at any stage of their life. In some of the universities science is one of the subjects. But that too is more or less theoretical. India may have to face China, Pakistan, or even Bangladesh at any time but at the same time she cannot afford to maintain a huge army, so the only alternative is to maintain reserve force by training the young people in the country.

FASHIONS IN COLLEGES

Scheme of the Essay

Exposition : At a particular stage of life every one craves for recognition.

Rising Action : That is why there is craze for fashions among the collegians.

Climax :

i) As far as dresses are concerned the girls are imitating boys and the boys are copying girls.

ii) Fashions change as quickly as the seasons.

iii) Some popular types of fashions.

iv) Fashions regarding hair styles.

v) Fashions regarding shoes are also many.

Ending : → Fashions may express the desire to become singular but it should be within limits.

At a particular stage everyone craves for recognition. The young people always try to outsmart others by one or the other methods and the most important one is to wear the dress after the latest fashion. It will not be incorrect to say that in most of the popular colleges in the country, there is a *craze*[1] for fashions. Everyone is interested in finding some new trend with regard to their own dress. On some functions colleges become a sort of a fashion parade in which the boys and girls try to compete with one another.

Shakespeare has correctly said that apparel proclaims the man. Modern India is more or less westernized and the fashions which have been popular in the European countries are becoming popular in the Asian countries. Another important trend in fashions is that the girls wear the dresses which are meant for men and the men adopt fashions which are suitable for women. In fact the stitching of the different clothes was meant to bring some of the qualities associated with a particular sex into prominence. For example men are supposed to have broad chests. That is why puffs are used on their shoulders whereas ladies must have a thin waist so the clothes are cut in order to bring it into prominence.

Fashions undergo changes as quickly as the seasons change because if there is *stagnation*[2] with regard to fashions people are no longer insterested in them. More over it also makes tailoring profitable business. That is why different trends are set in the designing of the clothes. As far as men are concerned there used to be drone-pipe pants and quite tight shirts, but with the passing of time they started having big flares in the pants and quite loose shirts. Correspondingly girls used to have very tight trousers and tight shirts which have been replaced by loose shirts and loose trousers. The dresses are becoming more and more decorative. Some time ago cloth with big printed flowers was preferred and now they are again switching on to the plain cloth of dark shades. In fact the fashions are the creation of the tailors and some other people who visit the foreign countries.

The fashions in the colleges have been responsible for creating distinctions among the students. If a particular student is able to get the clothes of the latest fashion he considers himself superior to others. These types of distinctions particularly at the college stage are quite dangerous. If this feeling of inferiority persists upto a later stage they may develop lop–sided personality. At the school stage they have prescribed dresses and the same system should be followed at the college stage. Otherwise also craze for fashions distracts the attention of the students from their real work. Some of the fashions might be a source of great burden upon the parents. Simple living and high thinking should be the guiding principle for college students.

Fashions do not end with clothes. Hair-do's are of infinite variety. Sometimes the boys wear long hair which was considered to be the prerogative of the girls. The hair are parted in different ways and are

combed into stylish designs. Some with a conscious labour, allow a curl or two to dangle on their cheeks. Some leave the hair as they are–in their wild state. Among the girls various cuts ranging from boy's cut to 'Sadhna cut' are popular. The plaiting of the hair has also become an art.

In addition to decorating the head, face and body, feet also get the share. Shoes of different designes' different colours and different shapes catch the fancy of the college boys and girls walking in shoes with quite high heels look like *denizens*[3] of air flying a few inches above the ground. A dazzling shine on the boots is the craze among the boys.

Fashions may be to express the desire to become singular but it should not go beyond limits. While condemning boy's craze to look like girls and girl's *morbid*[4] desire to look like boys. S. Radharkrishanan said thatthe two sexes should not imitate each other because they are complementary and nor rivals.

Meanings of difficult words

1. *craze:* mad desire 2. *stagnation* : ceasing of progress.
3. *Denizens:* inhabitants. 4. *Morbid* : sickly.

JOYS OF HOSTEL LIFE

Scheme of the Essay

Exposition : Hostel life develops individuality.
Rising Action : Hostel life can be a boon or a bane.
Climax :

i) Develops the habit of developing independent relations with others.
ii) One learns to live within means.
iii) One gets the opportunity of studying properly.
iv) One learns to lead an independent life
v) One learns about the different ways of life.

Ending : One should take this life as it is necessary to take.

Home life cultivates emotions of man where as hostel life develops individuality. Mother's affection, father's vigilance and brothers' interest may be missing in the hostel but there are many compensatory

benefits. I think, without hostel life man is incomplete and he cannot life an independent life successfully till he has lived in a hostel. Hostel life is the most suitable type of life particularly for the students. But everything has its negative aspect and so is the case with the hostel life. In a hostel a person may while away his time in useless activities and it may not be possible for him to take up the work so seriously as he may take up at home.

In hostel a person is able to develop independent relations with his roommates and with other students. These relations are based on a feeling of equality which is missing at home. At home a person may talk to his father only as a son and to his younger brothers only as an elder; in the hostel there is the sense of equality. Consequently one learns the ways of life. One cannot be irritated by others' remarks and one may not be very liberal with his friends. A relation based upon rationality has to be cultivated.

A person learns to live within means. While living in the hostel one gets a fixed amount of money every month and he cannot demand more money at any time of the month. At home one can get some money from the father and some from the mother and some from brother and sisters. In the hostel one has to be very particular about one's budget. This habit of economy stands in good stead during one's life.

In hostel one gets every opportunity for studying properly. Uncles and aunties cannot visit you and waste your time. Similarly no time will be wasted in quarelling with brothers and sisters and in doing some of the household jobs. In the hostel a person will be concerned only with one's studies. More over one can adjust time of study according to one's liking. One can study through-out the night without disturbing the sleep of the other members of the family. More over one can easily consult class-fellows in the hostel, whereas at home that type of help may not be available.

In the hsotel one leads an independent life free from curbs; one is to decide onself whether he has to do a particular thing or not. There is a possibility that in taking some decisions he may commit a mistake, and so he may suffer ultimately. If he takes a wise decision he may be successful in his life. He learns how to come to a definite decision. This type of independent thinking is helpful in many ways.

In hostel one can come across different types of people and those people may make us to know much about life and the ways of life.

Students with different types of family background live in the hostel and so he comes to know about the different standards of living

Above all one's life becomes some what disciplined in a hostel. In some of the hostels every student has to get up at a particular time whereas in other hostels one has to play games in the evening compulsorily. So this makes the life quite regular. Hostel makes us to learn many things about life and its ways and if one takes the hostel life as it should be taken one can develop one's presonality

MY FIRST DAY AT THE COLLEGE

Scheme of the Essay

Exposition : I dreamt of the college life as happy and charming.

Rising Action : The school life had bored me.

Climax :

i) Ragging by the seniors.
ii) The lecturers either gosciped or did not come to the class.
iii) We did not know about the class rooms.
iv) The charms of the college life seemed to be losing their glamour.
v) I discovered that carrying books was considered to be below dignity.

Falling Action : Everthing seemed to be quite odd.

Ending : First day at the college was quite disappointing.

Dreams of the future are always more beautiful and charming than the realities of today. As soon as I appeared in the 12th std. examination I started thinking of free, independent and interesting life of the college. My elder brother used to tell me that life in a college is more a fun than a serious effort to get education. A college is a place for making friends and for chalking out programme to go to the picture or to picnics.' When ever the teachers talk of examinations and tests strikes are organized. This description of the college life was in sharp contrast to the school life which I had seen for 12 years. So called discipline of the school had bored me and the attitude of teachers in making us to feel

that they know everything upon earth had developed a positive hatred for the school life. That is why I was dreaming of the college life.

The first day at the college was considered to be an important one because there used to be *ragging*[1] in the college. The seniors would make the new comers to indulge in strange actions. So the seniors had worked out their own strategies and we had decided to act together. So as we entered the college we met a few seniors who were approaching us with an air of superiority. They asked us to stop but we paid no attention. They were larger in number so they made us to subdue immediately. Then they asked us to do strange things like singing *ridiculous*[2] songs and doing monkey pranks. The sense of self-dignity in me did not allow me to act according to their wishes still they forced me to obey their orders. I felt a little *humiliated*[3] but took it sportingly. Later on we came across a few more groups of the seniors but we were able to outwit them somehow or other.

We went to the lecture room and mistaking it for a school we observed some rules of *decorum*[4]. As soon as the teacher entered we stood up and greeted him. But we found a strange smile on the face of the teacher and it made us to think that we have not acted properly. The teacher did not teach for some time and *indulged*[5] in general gossip. It was quite amusing and there was no strain upon our mind. After some time we moved to another room and we waited there for near about 20 mintues but no teacher turned up. In fact it was a problem to know to which room were we to move. There was nobody to guide us and we were terribly afraid of asking the seniors. After the second bell somebody told us that the classes were over.

As soon as I moved out of the room I started thinking that in the colleges perhaps there is no regular teaching work. We also heard some of the seniors saying that their courses have not been finished and they do not know which books were to be studied by them. This made me to think that school life was better where we were forced to work. The college seemed to have lost charm which I have been associating with the college life. The very first day of the college was a disappointing day because I did not believe in wasting time unnecessarily.

I had carried a few books with me but could not make use of them. Most of the seniors had neither pen nor paper with them. No one was talking of studies; they were talking of film heroes and heroines. They seemed to be more interested in fashions than in books. Some of them

were smoking out their time in the canteen. All this seemed quite odd.

We were supposed to attend only three periods; in one period the teacher gossiped whereas no teacher turned up during the other two periods. I felt a bit bored. I felt that life at the college is all play and no work but that is also not good for a healthy outlook. Thus the first day at the college gave me a complete idea of the life over there. It is meaningless and uninteresting. At this age if person does not work one is bound to suffer throughout. This was lurking in my mind when I took crowded bus home.

Meanings of difficult words

1. *Ragging* : horseplay 2. *Ridiculous* : laughable
3. *Humiliated* : insulted. 4. *Decorum* : etiquette
5. *Indulged*. busied with.

STUDENTS AND POLITICS

Scheme of the Essay

Exposition : Politics is the game of scoundrels.

Rising Action : Students should not take part in politics.

Climax :

i) The primary duty of the students is to study.

ii) The young are too enthusiastic to take decisions.

iii) Students being immature cannot handle the affairs.

iv) Students are not interested in politics, only politicians exploit them.

Falling Action : Some think that complete indifference to politics will make them ignorant.

Ending : Student's future lies in being indifferent to politics.

"Politics is the refuge of scoundrels", said Dr. Johnson. In fact a politician if he wants to be a success, should either be a rogue or become a rogue after entering politics. It is not possible for an honest man to

remain in politics for a long time because one has to tell lies, make false promises and think of one's own interest. Despite these negative aspects of politics it has glamour and attraction. A number of people with the *remote*[1] hope of coming to the top ruin their careers. More over politics is so much time-consuming that it is not possible for a person to devote attention to anything else.

By keeping the above mentioned aspects of politics, we can say that students should not take part in politics . The primary duty of the students is towards their education; they should not indulge in politics because it will divert their attention and make them to follow the wrong path. If they neglect their studies their whole life will be unhappy. Politics would create a tension in their mind and they would always be thinking of staging a show-down of the other party. On the other hand studies need a very balanced and patient approach.

By bringing politics to the universities and colleges we will make them unsuitable for helping the nation to progress. Young people are enthusiastic, so is their *zest*[2] for bringing certain changes. They do certain things which may not be in the larger interests of the country. Politics if indulged in by immature people may endanger democracy. So it is said that the students being immatured in their thinking should never indulge in politics because it is not in the national interests.

Students can easily be exploited by the politicians for their personal ends. They try to utilise the youth force for their personal benefit. This tendency is also not conducive to the welfare of the nation. This type of exploitation generally results in violence. In fact the students are not so much interested in politics as the politicians want them to be. The politicians generally try to pick up one or the other problem concerning universities or colleges and make the students to agitate against it. The worst part of it is that the college and the university teachers are themselves politicians or they have political *affiliations*[3]. So in order to win favour of their patrons they try to make capital out of the situation. Till this interference by the politicians in the affairs of the universities or colleges is not stopped it may not be possible to weed out politics from universities and colleges. So students will stop taking part in politics if the politicians observe the code of conduct and do not keep their personal interests in mind.

Some may say that complete indifference to politics will make the students politically ignorant. On the other hand in a democratic state

citizens must be politically awake. They may infer that till students take part in politics they will not acquire the qualities of good citizen. They should understand politics though they should not take part in it. College unions create unhealthy atmosphere but unfortunately these are patronised by the political parties. Educational institutions should be completely free from politics.

Meanings of Difficult Words

1. *Remote* : far off, 2.*Zest* : enthusiasm. 3.*Affiliation* : to attach.

ROLE OF THE INDIAN YOUTH

Scheme of the Essay

Exposition : Young people can help the nation a lot.
Rising Action : Indian, youth can help the country in a bette manner.

Climax :

i) Only the young can bring changes in customs and traditions.
ii) These can help in consolidating democracy.
iii) Only young can take live interest in national affairs.
iv) The young should be made responsible.

Falling Action : The young are not organised.

Ending : Organised youth can make India a prosperous country.

Young people can be of great help to the country and can serve the national cause if their energies are properly harnessed. Generally the young people are ignored when the question of giving some important positions is concerned but they are always sought when ever the old generation wants to get help from them. The latter try to exploit them. That is why the young people in India have not been playing any constructive role. Indian youth can help the country in a better manner because they are respectful of their elders and follow the national tradition. But the power of the youth has not yet been utilised.

A nation can make progress if the social customs and traditions do not remain stagnant. There should be a change and also for the betterment of the living conditions from time to time. A common man is

conservative by nature, so he does not want any change in the working conditions. If the old people manage the affairs of a nation they maintain status quo. Young people by giving a touch of newness and by taking initiative can overhaul the social system of the country. So the young people should revolt against the customs which have outlived their utility.

Young people can help in consolidating democratic set up. The older generation becomes selfish and utilitarian because they are more earthly in their outlook. On the other hand young people are generous and large-hearted. They can ignore minor lapses and they can also make sacrifices for the public welfare. If this is done by the Indian youth the uplift of the downtrodden can never be a problem.

People should remain vigilant and should never allow themselves to be exploited by the politicians. They should not become violent because that makes the law inoperative and causes a number of problems for the government. By being so they can stabilise the political conditions and help the government. If they rise above the petty differences of caste, religion and language they can help in national integration. This type of action is possible particularly in the case of the young people.

Our system of education and the general atmosphere prevailing in the country have made the young irresponsible. The Indian youth is not so irresponsible because he is brought up in an atmosphere where responsibility is given greater importance. His devotion to the parents and devotion to all elders is such as can make him psychologically fit for taking up this role. Indian youth need only a direction otherwise he can take the role of a guide for the nation.

The youth of India were unorganised so far because there was no one to give direction to their energies. Sanjay Gandhi not only organised the youth but also gave them a new role of importance. The untimely death of Sanjay Gandhi has brought an end to the dynamic leadership. The leader of the youth must be capable of holding them together because the young do not like to subordinate themselves so easily. The youth of India can build-a strong and unified India.

PEACEFUL USES OF NUCLEAR ENERGY IN INDIA

Scheme of the Essay

Exposition : Nuclear capability gives status to a country.
Rising Action : The fear expressed by China and Pakistan is for propaganda.

Climax :

i) India needs nuclear energy to meet power shortage.
ii) Artificial dams can be built.
iii) Roads can be laid.
iv) The shelf life of vegetables and fruits can be increased with radiation.
v) Nuclear technology can be harnessed for medicinal purposes.
vi) Nuclear fuel is used for sending artificial satellites into the space.

Ending : India is to make use of nuclear energy for peaceful purposes.

Nuclear capability gives a status to the country in the community of nations. No nation can afford to make destructive use of the nuclear energy without risking a world war. That is why America did not make use of nuclear weapons in Victnam war though it had become a matter of prestige for her. Similarly Russia preferred to pull out her missile bases from Cuba instead of coming in direct conflict with the nuclear power, America. But India, since she started adopting nuclear energy. The fear expressed by Pakistan and the comments made in the Chinese press are more for the sake of propaganda than for the projection of truth.

India needs nuclear energy in order to meet her power shortage. She has been depending upon hydro-electric power which is undependable because of the uncertainty of rainfall. Good quality of coal which is another source of energy cannot be extracted commercially because it lies very deep and the cost of extraction would be very high. India is not

producing much of oil rather she has to import nearly 74 per cent of her total consumption. So the only alternative with India is to have a cheaper and more dependable source of energy. The known reserves of Thorium in India are sufficient to last many hundred years. That is why India has already commissioned four nuclear power stations. Each one has the installed capacity of producing 420 M.W. of electricity. This energy will be able to meet the power shortage through-out the country. If industries work at their full capacity, production will be higher and so, per capita income will increase and inflation will be neutralised.

With the help of controlled nuclear explosions artificial dams can be made. In fact for building a dam there should be two huge mountain walls enclosing a deep valley just near the course of a river. These conditions are not available at all the places. So with the help of controlled nuclear explosions mountains can be blown up. This can also help in laying roads in the mountainous areas. In fact some of the borders of India have mountainous terrain and the movement of the army is quite difficult. So even for the sake of national security it is necessary to have roads in those areas.

With the help of radiation the shelf life of vegetables and fruit can be increased. In the tropical countries like India it is necessary that the perishable fruit stuffs are preserved for a long time. Radiation can check the sprouting of onions and potatoes which are much in demand in foreign countries. Similarly fruit like bananas and mangoes which have much export potential can be preserved for a very long time. The texture and taste of the fruit do not undergo any change.

Nuclear technology can also be harnessed for medicinal purposes. It is said that radio-active iodine is used for detecting the diseases of the thyroid glands. Similarly India has been able to prepare, with the help of the U.N. experts, radiated vaccine which can immunise sheep from lungworm disease, which used to take a heavy toll of sheep every year.

Properly processed nuclear fuel is also used for sending artificial satellites into the space. Weather satellites can predict cyclones and the rainfall with extreme type of accuracy. Communication satellites can help in conveying the messages for very long distances. In a far flung country like India communication satellites are necessary.

Radiation is also used for preparing the mutant seeds. Many varieties of rice and some cereals have been prepared at Tarapur laboratory. This will increase our agricultural production and help India to become

economically better off. So, for India it is necessary to make peaceful uses of nuclear energy.

FUTURE OF ENGLISH IN INDIA

Scheme of the Essay

Exposition : Language is more than a medium of communication.

Rising Action : Native language is natural to the people of those places.

Climax :

i) Diversity of languages does not allow us to pickup one langauge.
ii) Break with mother tongue means a break with culture.
iii) Adoption of foreign langauge lowers the prestige of a nation.
iv) English keeps us in touch with the current thoughts.

Falling Action : Some m&y like to banish English because of patriotic feelings.

Ending : We will have to continue the use of English.

Language is more than a medium of communication, man's thinking depends upon the vocabulary available in a language. More over language like culture is the product of historical experiences and the environmental influences. For example, in India the *inclemencies*[1] of weather and the power of natural forces had created fear of Nature. That is why people started worshipping every object of Nature; We have a river God, a rain God and Goddess of agriculture etc. Consequently we have become God fearing and somewhat spiritual in our out look. That is why our languages are rich in the vocabulary of spirituality. It is by keeping these things in mind that some people say that English should be replaced by Hindi both as an official language and as a medium of instructions.

India is a *multi lingual*[2] state and according to a recent study 1652 languages are spoken in India and there are innumerable dialects. Where there is so much diversity of languages it is very difficult to pick

up one language as a national language. That is why people of the South never wanted Hindi to be imposed upon them and they considered Hindi nothing less than a foreign language. Under such circumstances if any language is imposed upon the people it would result in separatist tendencies. So the supporters of English think that only English can keep the whole of India together.

Another argument given in support of Hindi is that a break with the mother tongue would mean a break with our culture. No one can deny the fact that there should be a living contact with the culture of the nation. But it is extremely difficult to accept those aspects of the Indian culture which are coming in conflict with the materialistic aspect of the present day life. To accept the different stages of life as has been give by our Vedas amounts to our indifference to the material progress that man has made. Similarly some aspects of our culture have not become irrelevant. That is why Mr. Nehru once said, "we must break with our past and should not allow it to dominate the present". Under such circumstances acceptance of our culture as the only way of life will not be in tune with the present day life. Let our culture be *grafted*[3] with the present day trends so that it may become relevant to the present conditions. That is possible by retaining English as a medium of instructions.

It has also been said that adoption of a foreign language lowers the prestige of a nation. They say that the national language gives individuality and identity to the nation. Even this argument holds only if we take a narrow view of our life. The world is moving towards internationalism and we cannot remain within the four walls of narrow thinking. It is necessary that by learning foreign languages we may develop a sort of cosmopolitan culture.

It has also been held that Hindi language which we are going to adopt as the national language is not spoken by more than 4 crores of people in India. The supporters of Hindi say that this language is the basis of all other Indian languages. But this is not a cogent arugument because if we follow that line of thinking we will have to say that Sanskrit is the mother of all Indian ladguages, and we should adopt Sanskrit as the national language.

English is an international language and gives us the latest current of thoughts. Break with English language would mean a break with the latest thinking so it is better to remain in touch with English in order

to be conversant with the latest advacement in thinking. It is because of this reason that UGC has recently taken a decision that for joining a college a student will have to take a test in English. It has been felt that higher education without English is not possible. It is necessary to benefit from the richest source of knowledge which is English. Some may appeal to the patriotic feeling by saying that English is the language of foreigners and its continuance means intellectual slavery. So they want that independent India should not retain English. But the devil must be given his due and if we do not give we are the sufferers. We will have to continue with English even if we hate it or even if we consider it a *vestige*[4] of the colonial rule.

Meanings of difficult words

1. *Inclemencles* : harshness. 2. *Multilingual* : where many languages are spoken. 3. *Grafted* : supplemented. 4.*Vestige* : remanent.

RESPONSIBILITIES OF THE PRESS

Scheme of the Essay

Exposition : Press is more than a media of information.
Rising Action : It can make or unmake the governments.
Climax :

i) Press helps to correct the undemocratic tendencies.
ii) Without independent press democracy cannot exist.
iii) The press can cultivate political outlook.
iv) Press in a subtle manner makes the people to think or behave in a particular manner.

Falling Action : Press should have a moral code.
Ending : Press should be independent, responsible and enlightened.

Press is more than a media of information. The news may be coloured with views and the comments upon the news generally mould our opinions. That is why press plays an important role in a democratic country. It can make or unmake the governments, it can calm down the people or play up their passions, it can help the party in power to strengthen its position or make the opposition get the upperhand. Press not only leaves its impact on political life but also affects our social and

economic life. It can help in tracing out the criminals, it can give expression to the grievances of the people and it can help the people to attain their ends.

In a democratic society the main task of the people is to watch the democratic character of the political organisation. There are many dangers to the democratic ses up. The people in power try to encroach upon the rights of the common man, the people may not be able to enjoy their rights because of the interference of some. The press puts a check upon these types of tendencies. By pin pointing the lspses of the party in power the press can change the opinion of the people and the party becomes unpopular. Similarly all those who try to undermine the democratic set up without being noticed can be taken to task by the press. That is why it is generally thaught that without independent press democracy cannot exist.

The press can cultivate political outlook of the people and can help them in consolidating public opinion. Till the people are politically conscious and till the people know their own rights and duties the working of democracy will not be prostituted. More over it is the public opinion that can decide about the ultimate shape that the political or social set up is to take. Press in a subtle manner makes the people to think and behave in a particular way.

Press can sometimes play a negative role. It may start instigating people against one or the other leader or against the party in power. Under such circumstances the security of the country may be in danger. In such cases people should not allow the press to have its own way. There should be a moral code for the press to follow.

Press is controlled by the big businessmen because it requires huge investment. That is why it is run on profit and loss basis. So sometimes the press becomes a tool in the hands of the businessmen and they use it for their personal benefit. They try to make the people to think in a different manner and as a result of it a lot of harm is done to the country. In this case also the people will have to be vigilant and the government will have to counteract the propaganda.

In this manner the role of the press can be constructive or destructive. If it plays a constructive role the political organisation will be more in agreement with the interests of the people. It will also stand for justice, mass participation and larger benefits of the people. This is possible if the journalists are conscious of their duties, or they are made

conscious of their duties. But it is better if the press is independent, responsible and enlightened.

ROLE OF THE PUBLIC SECTOR IN INDIAN ECONOMY

Scheme of the Essay

Exposition : After independence India adopted mixed economy.

Rising Action : This type of economy was adopted because private enterpreneur was not forthcoming.

Climax :

i) Public sector has developed core industires.

ii) Foreign collaboration and help was possible through public sector only.

iii) Public sector can help in checking inflation.

Falling Action : Public sector has made a huge profit,

Ending : Without public sector economy would not have been stabilised.

After independence India adopted mixed economy in which public and private sectors were given equal importance. It was necessary in order to derive maximum benefit out of the two systems. In the public sector there is the possibility of producing quality goods where as in the private sector there is initiative and drive. For India such an economy was necessary because the private enterpreneur was not in a position to make huge investments.

Indian economy has twin bases–agriculture and industry. The core industries were not paid any attention, in India, during the British rule. So we had to import heavy machinery from the foreign countries. This was a *drain'* upon our foreign exchange. In order to cover up this gap it was necessary to set up core Industries in India. The industries could be financed only by the government because it is easy to contact foreign governments at the governmental level. Without public sector if would have become impossible for India to meet the demand for heavy industries in the country.

In a big country like India it is necessary to have dispersal of

industries otherwise there cannot be any *harmonious*[2] development of the whole of the nation. The private enterpreneur was not prepared to set up industries at places where it was difficult to get the raw material or labour. They would alv ·vs see to their profit and would like to maximise their profit by setting up industries where raw material and labour were quite cheap. Public sector industries have been set even in the *remote*[3] corners of India. As a result of it these can be of much benefit the people of that area and they will be getting good employment opportunities.

Public sector was necessary to get the help of technical know-how from the foreign countries. It was not possible to get foreign collaboration till the government herself was involved. That is why in the public sector the number of industries have been set up with foreign collaboration. This has helped India to increase production of certain commodities which were not available in India. Thus India's economy has stabilised.

Inflation has become one of the serious maladies of our economy. Though it is not so easy to put a check to this price-spiral yet public sector has played an important role in cutting down of the prices of certain commodities. Public sector industries market the goods not by keeping only the profit motive in mind, they take the larger interests of the nation into consisration. So by pricing their commodities reasonably they have forced the industries in the private sector to keep the prices down. More over the production of the quality goods has also increased the export of those commodities. It is on the basis of this that the public sector had made an over all profit of nearly 70 lakhs in the year 1988-89. Though some of the public sector industries are still working at a loss but it is inevitable for industries which produce goods not to be consumed by the bulk of the consumers. It is wrong to think that in the public sector industries no one takes intiative. In fact it totally depends upon the person who manages those industries. We can say that without public sector it would have been impossible to make our economy stable and healthy.

Meanings of difficult words

1. *Drain* : one which exhausts. 2. *Harmonious* : balanced.
3. *Remote* : far off.

ROLE OF OPPOSITION IN INDIA

Scheme of the Essay

Exposition : Politicl opposition does not mean rivalry or hostility.

Rising Action : Democratic government must work for the welfare of the people.

Climax :

i) The people in power guided by lust for power often encroach upon the rights of the people.
ii) Opposition keeps the government on is toes.
iii) Oppositin educates the masses.
iv) People can choose an ideology.
v) In some countries opposition is given constitutional recognition.

Falling Action : In India opposition is all the more necessary.

Ending : Negative role of the opposition should be checked.

Political opposition does not mean simple criticism of the people in power. The opposition party is expected to give a healthy, constructive and well directed criticism. By constructive criticism we mean criticism which is not meant to pull down the people in power. Healthy criticism stands for a criticism based upon moral principles and basic values of life. Opposition party is primarily meant for helping the public in assessing the work of the people in power.

Democratic form of Government is supposed to work for the welfare of the people. But generally it starts working against the people because it is guided more by the *lust*[1] for power than by the sincere desire to *ameliorate*[2] the living conditions of the people . As the Government becomes more powerful the rights of the people are *encroached*[3] upon. Consequently the institution of democracy degenerates. It is the opposition that pinpoints laspses as well as the weakness of the people who constitute the Government. Under such circumstances it is necessary for the opposition party to point out to the public that the Government is not working in the larger insterests of the country. The image of the people in power is tarnished and they become

unpopular with the masses. The fear of losing support of the people makes them to correct themselves.

Opposition helps in making the people politically educated. The party in power will always try to praise their own policies and a common man may live under illusions. On the other hand opposition party will try to bring political awakening among the people. They will be able to evaluate the situation correctly. Moreover when different policies are given by different political parties there is a choice for the people to make. This helps them to think and organize their thoughts properly. Opposition party also takes up the momentary issues and awaken the people to the realities of the situation. Political culture is important for a country as the political institution itself and opposition help in injecting this political culture.

Opposition serves as an alternative to the government. A common man does not want to depart from the beaten track. He would like to have the same old things because they think that the persons and ideas which have stood the test of time will live for all times to come. That is why they generally become hero-worshippers and start feeling that the failure of government would mean great danger to the nation. If there is a strong opposition people will not depend upon the ruling party only. They will develop a healthy outlook and people would be able to organize themselves politically in a better manner.

In some of the countries opposition is given constitutional recognition. In other countries opposition is completely *wiped out*[4]. Where there is no opposition authoritarianism becomes strong. Whereas the countries in which opposition is recognized democracy can survive. Political parties give proper direction to the efforts of the people and as such they can work for the welfare of the democratic society as a whole.

In a country like India, opposition is all the more necessary. The people in power become almost Gods upon earth. As such they are worshipped as super-human beings. Opposition will awaken the people to realities. More over the people in power exploit the ignorance of others and so they try to become more and more powerful. Opposition puts a check upon them. Opposition is necessary for the consolidation of democracy and maintenance of democracy. Some times it plays a negative role and undermines the stability. This should be checked as far as it is possible.

Meanings of difficult words

1. *Lust:* great passion. 2. *Ameliorate* : make better.

3. *Encroach* : taken illegal possession. 4.*W:ped out* : finished.

DOWRY SYSTEM IN INDIA

Scheme of the Essay

Exposition : In India old conventions are still followed.

Rising Action: Though Dowry Bill has been passed yet it has not been properly implemented.

Climax :

i) Dowry system lowers the status of women.

ii) Some say that dowry is given to help the couple to settle in life.

iii) But dowry is a burden upon parents.

iv) It creates a psychological tension in the mind of the girls.

Falling Action : Our nation needs moral uplift.

Ending : Dowry system can be abolished effectively through persuasion

---

Since long India has not made much social progress. The old *conventions*[1] are still followed. Despite the fact that the world has made so much of progress Indian woman is still a victim of outdated traditions and customs. The *Sati* system which was patronised by the Rajputs was brought to an end during the British rules. But the dowry system which is one of the blots upon our democracy still exists. Though anti-dowry Bill has been passed, still is far from being *implemented*[2] properly. Even at present big dowries are given in order to see that the daughters are married.

Dowry system is not in conformity with the status which we want to give to the Indian woman. Democracy demands that woman should have equal status and equal importance, not only in the field of politics but also in other departments of life. If we want that the woman should enjoy status it is necessary that she should be given a psychological feeling that she is equal to man. When the dowry is given at the time

of marriage one feels that it is an insult of womanhood. As a result of it the daughters do not consider themselves equal to their brothers; the feeling inferiority of *manifests*[3] itself in many forms.

It is said that dowry is given to help the newly married couple to settle down in life properly. They say that in the earlier stages it is necessary to give them some financial help. None can deny the fact that financial help may be helpful but if the parents of the girl are forced to pay some amount of money at the time of marriage it becomes a compulsory tax upon them. And as such it should not be encouraged.

Dowry becomes a burden upon the poor parents and in some cases marriage is considered to be a method of extorting as much money as it is possible from the other party. Under such circumstances the whole *concept*[4] of dowry becomes not only a burden for the parents but also a sort of psychological tension for the girl. Even in the recent years a large number of divorces have been reported due to the dowry system. If the life of the human beings is considered cheaper than a few household things our nation has fallen extremely low in moral values. It is necessary to bring a sort of moral uplift in the whole of the society. Some times dowry becomes prestigious. The parents of the daughter think that they should give a good dowry and the parents of the boy feel that they should get a good dowry. In both the cases dowry becomes a matter of prestige. If dowry system is retained in our society the relation between man and man will be limited to the material gain or loss. If man thinks of nothing else than material gain perhaps social life will come to an end. In society there is inter dependence whereas materialistic relations do not take these things into consideration.

Dowry system can be abolished more effectively through persuasion than through any other method. There should be social organisations which should espouse the cause of woman and make the people to realise that marriage if completely different from business. The government should also try to implement the laws regarding dowry with greater force so that the people who still want this bad custom to continue are discouraged.

Meaning of Difficult words

1. *Convention* : customs. 2. *Implement* : enforce.

3. *Manifests* : shows. 4. *Concept* : idea.

THE FUTURE OF DEMOCRACY IN INDIA

Scheme of the Essay

Exposition : Democracy is more than a way of life.

Rising Action : It was thaught that the Asian countries are not suitable for democracy.

Climax :

i) India does not have healthy opposition.

ii) Voters are not much educated.

iii) Judiciary and press are independent to a great extent.

iv) There is lack of moral integrity.

Falling Action : It seems that the future of democracy is not bright.

Ending : Tolerant and secular attitude of India will make democracy a succes.

Democracy is more a way of life than a form of government.Till people are democratic in outlook, democratic in thinking and democratic in behaviour it,is not possible for democracy to stabilise itself. That is why it was generally thought that the Asian countries are not suitable for democratic set up. A number of European political thinkers expressed doubts about the future of democracy in India. Immediately before the 1977 elections a state of emergency was declared and the freedom of people was limited. European observers started thinksng that democracy would come to an end in India. Even after the elections there were *disenssions*[1] among the ruling party and so the government seemed to be unstable. That was also taken to be a bad omen for democracy.

For the proper working of democracy there should be a healthy opposition, educated voters, independent judiciary, free press and moral integrity. In India we do not have healthy opposition because the opposition is very weak and it cannot assert itself; this means danger to the country. More over there is no well organised opposition because the leaders are more interested in retaining power than in working for the welfare of the people. It was only during the 1977 general elections that the opposition became quite strong.

Similarly Indian voters are not much educated. Inspit of the best

efforts that have been made by the government only 26% of the people in India are educated. Undeducated voters can never make a correct judgement and may not cast their votes with a sense of responsibility. The two general elections have shown that there is some sort of political maturity on the part of the voters.

Judiciary and press have been independent since we got freedom from the colonial rule, but there were attempts on the part of the ruling party to make judiciary committed to certain policies. Some of the chief justices were superseded. This does not mean that judiciary is no longer independent. Indian judiciary has been trained for a quite high standard of impartiality. Similarly press, despite certain checks upon it during some period, has been quite independent in its opinion.

One of the serious dangers of Indian democracy is the lack of moral integrity on the part of the leaders. There have been *defections*[2] in the political parties and many leaders have not shown any respect for their commitments to the public.

Under such circumstances it seems that the future of democracy is not very bright. But it is a wrong inference. No institution can establish itself immediately; there are always certain initial hurdles and initial diffculties. More over Indian culture has given to the people *unbounded*[3] patience and the power to cooperate with the people belonging to different religions and castes. These are absolutely essential for making democracy stable. It seems that with the passing of time, democracy will stablise itself and this experiment of adopting democracy on such a big scale would be successful.

Meaning of the difficult words

1. *Dissension* ; differences. 2. *Defections* : breaking from one party and joining. 3. *Unbounded* : limitless.

ROLE OF FREE PRESS

Scheme of the Essay

Exposition : Democracy depends upon healthy traditions.
Rising Action : People subordinate their personal interest to the public interest.

Climax :

i) People in power have a tendecy to becomê more powerful and press can check it.

ii) Press can sometimes play a negative role.

iii) Press can keep the people well informed.

iv) Press establishes a link between the govt. and the people.

v) During elections press plays an important role.

Falling Action : Some ethical code must be observed by the press.

Fnding : Press must play constructive role because there lies national interest.

Democracy as a form of government depends upon certain healthy traditions. Till the people are conscious of their rights and duties it is not possible for democracy to work properly. Similarly opposition should remain alert and put a check upon the erring government. Apart from this the people in power should have moral integrity and should be prepared to sacrifice their personal interest for the sake of the public. The cooperation of the public and the mutual understanding between the people and the government will ensure the proper working of democracy. But human beings are selfish and particularly so in this competitive society. So they cannot expect them to be large hearted to subordinate their personal interests to the public interest. That is why in the democratic set up checks and counterchecks are placed. An independent and powerful press can keep the people in power under check and keep the general public always informed.

People in power have a tendency to become more powerful because power like a powerful intoxicant goes to the head. In order to achieve this they always try to encroach upon the rights of the people. If this process continues democracy is prostituted and it changes into dictatorship of the people in power. So the government should be properly bridled. A common man cannot do anything about it because he had his own limitations both psychological and financial; It is the responsibility of the opposition and the press to keep the people in power under check. By bringing out the secrets of the government and by pulling up the ministers whenever they go against the public interest the press can play an important role in making democracy healthy.

But there is a great possibility that the press may not be able to play this role because newspaper is itself an industry which is run on profit

and loss basis. It is generally thought that the press being under the influence of big businesmen can never be impartial. It always tries to further the interest of those businessmen and so they view the activities of the government from the point of view of the business interests. That is why in many cases the criticism given by the press is partial and one sided. Under such circumstances very unstable conditions are created in the country. Sometimes it results in frustration among the people. So the press can play a negative role and make the working of democracy somewhat difficult.

Press can keep the people well informed. A common man does not have access to the information regarding the working of the governments and the ministries. The press tries to dig out that information and bring it before the public. Watergate scandal in America was unearthed by the press. These types of malpractices should be brought to the notice of the public in order to keep them well informed. It brings the government to the dock and the public opinion goes against them. Under such circumstances press can make the people in power conscious of their commitments to the public . In this respect also we can say that the press is misued. Sometimes the criticism by the press proves to be nothing more than slander. Under such circumstances press can misguide the public and may prove disastrous.

During the elections, press is supposed to play a very important role. The manifestoes of the different political parties can be brought home to the people. Similarly the speeches of the different leaders belonging to different political parties must be properly reported. That is why with out press it may become very difficult for the voters to make a correct choice of the leaders. If this function is not performed the very existence of many political parties will be meaningless.

Press establishes a link between the people and the government. The grievances of the people should be brought to the notice of the government and the government's policies should be made known to the public. Till there is a hot line between the people and the government it is not possible for democracy to function properly. Till the people know about the activites of the government it is not possible for them to make a correct assessment of the work of their reprersentatives and if the grievances of the public are not publicised, the government may try to ignore them.

Press, in fact, must observe an ethical code of conduct. It was with

this intention that before the 1977 elections the government tried to lay down a code of conduct for journalists. In fact, if the press overshoots its rights it will become dangerous for the country and the government. If they start criticising the people in power just for the sake of criticising it will be quite dangerous , and if they try to mobilise the public against the government because of no reason it is going to be quite harmful. So press can play a constructive as well as a destructive role but it should play a positive role because there lies the national interest.

NATIONALISATION OF BANKS

Scheme of the Essay

Exposition : Socialistic pattern of society demands nationalisation,

Rising Action : Banks play an important role in the functioning of economy.

Climax :

i) Public ownership will eliminate the use of bank credit for unproductive purpose.

ii) It is wrong to say that people in power will get credit from banks.

iii) A welfare State should not ignore public interest.

iv) Nationalisation does not lead to inefficiency.

v) Nationalised banks will provide jobs on the basis of justice.

Ending : Nationalisation of banks was not a hasty step.

India decided to adopt a socialistic pattern of society. This does not imply ownership of the means of production by the State. The pattern does impose on us the obligation to bring the strategic areas of our economy under State ownership and control. It also means that the Government is obliged to take remedial measures to ensure that our political democracy is not eroded by economic distortions. It was with this aim in view that major banks were nationalised.

Banks play an important role in the working of the economy. For those who have money to spare, banks are the custodians and to the millions of the farmers, artisans and other self-employed persons a bank can be a source of credit. Even established trade and industry, big or

small, cannot function or expand without adequate bank credit. So an institution such as the banking system which touches and should touch the lives of the millions has to be imspired by a larger social purpose. That is why there has been a widespread demand that major banks should be not only be socially controlled but also publicity owned. It is not an accident that this has been the practice even in some countries which do not adhere to socialism.

Public ownership of the banks will help to eliminate the use of bank credit for speculative and unproductive purpose. In fact social control of the banks was to achieve some objectives and nationalisation of these banks will help us to achieve them earlier. The banks will extend credit to the priority areas, agriculture, small industries and new entrepreneurs. This will help agriculture and industry to make progress and also to replace imports by domestic production. Nationalisation will help more equitable distribution of credit throughout the country. In this manner special attention will be paid to the States which have been lagging behind.

The banks in the earlier days used to give credit to the speculators or to those industralists who tried to create monopolistic tendencies at that time. Speculation in essential and other commodities leads to inflation which has become extremely harmful to the soundness of our economy. The directors of big firms used to be partners in speculation This gave the traders easy money and so the power to exploit. After the nationalisation of the banks credit is to be channelised according to the priority fixed by the Planning Commission.

A welfare State can never ignore the public interest. Banks at that time were indulging in unhealthy competition among themselves and were also indulging in unhealthy activities.

After nationalisation it is not be possible for the banks to have their own way. One of the defects which may result from nationalisation has been pointed out by the critics of nationalisation. They say that the party in power will have an easy access to public money, particularly during elections. This criticism is not so much tenable as it seems to be. It is easier for the political parties to eastablish their contacts with the privately owned banks. In this manner the political parties can exploit the private banks more easily than the nationalised ones.

Another point of criticism is that nationalisation often leads to inefficiency. Of course, it is correct but if we view the problem in a

larger perspective then it is wrong. Efficiency of any institution depends upon administration and not upon private ownership or nationalisation. If the administration is efficient, the working of banks will be smooth as it used to be.

Before the nationalisation, taking a job in a bank totally depended upon the discretion of a few persons. That is why there was favouritism and nepotism for appointing certain persons. After nationalisation seven regional boards had been constituted and they confined the recruitment to their own region. So nationlised banks can help our economy to become better and healthy.

Nationalisation of the banks was neither a hasty step nor an ill-conceived decision. Rather it was an important step forward in keeping with the promises made to the people. It is just a part of the larger programme of governmet. There are many items of the programme which are to be studied in depth, in order to utilise the banking system for the social and the national welfare. In fact is was a significant step towards economic progress.

PURPOSE OF EDUCATION

Scheme of the Essay

Exposition : Education started as a training to man.
Rising Action : Experiences of the people constituted education.
Climax :

i) Education has been misused for political purposes.
ii) Education should not be job-oriented.
iii) The real purpose of education lies in disciplining our reasoning and emotions.

Ending : The purpose of education can be achieved if it is not tagged with any purpose.

According to Aristotle the distinguishing feature of man is his moral sense. Man can learn from his experiences and from the experi-

ences of others; he knows what is good and what is not good. He is capable of revising his judgements and creating his tastes whenever he doesn't agree with the circumstances of life. It is because of this reason that education became a part of the training of man. In the earlier times man learnt by trial and error method. He tried certain things and then adopted them as a way of life. Later on the experiences of other people were found to be more intense and informative and so they were utilised for future course of their life. With the passing of time education became necessary for a good and civilised life.

But education has always been *prostituted*[1] for political purposes or personal gains. Some of the political philosophers emphasised a complete control over education so that the thinking of a man should be moulded right from the childhood. Fascists in Italy believed in giving a particular type of education to the children so that they may not question the authority of the people in power. Similarly in most of the communist countries education is meant to make the people to develop faith in communism. Now a days in many of the religious states like Pakistan and Iran education is utilised to teach religious rules to the people. This type of eudcation does not perform the proper functions of education; it is tagged with a principle.

Some others think that education should be job-oriented, that is, education should qualify a person to take up a profession or a job. This is the basis of educational planning in India. They have been changing the formal structure of education in order to make school education self-sufficient. Education should not be for getting jobs because this is not the real purpose of education. We should not commit the mistake of identifying education with training. To practical purpose education in some countries is simply meant to collect and co-relate information. In some cases it does develop some critical faculties and critical mind. But even this cannot be the real purpose of education.

The real purpose of education lies in disciplining our reasoning and emotions. If our emotions are not properly channelised we are reduced to the status of animals. If our reasoning is not properly controlled it may go wrong. Similarly emotions and reason should have their due share in determining the personality of man otherwise man becomes a *lopsided*[2] creature. Cold calculating reason makes us almost computers whereas free play of emotions reduces us to animals. Emotions must be bridled and reason must be directed in the right direction. Study of

science develops our reasoning faculties whereas the study of arts cultivates our emotions. For example, by studying poems our emotions are properly modulated and by studying the laws of Newton, our wild imagination is properly limited. In other words, without a proper combination of reason and emotion it is not possible to have a balanced personality. This will also make us good citizens of the state and suitable members of the society. The real purpose of education can be achieved if it is not *tagged*[3] with any other motive except education.

Meanings of difficult words

1. *Prostituted*–misused. 2. *Lop-sided*–one sided.

3. *Tagged*–linked up.

TECHNICAL EDUCATION

Scheme of the Essay

Exposition : Technical education is much in demand.
Rising Action : The purpose of education is to train us for better living.

Climax

i) Technical education makes us skilled.
ii) For India it is very important.
iii) Unemployment among technical men is the worst.
iv) Technical education makes the people inhuman.

Ending : There should be liberal education also and education should be for its own sake.

Modern civilisation is dominated by science and scientific development. As a result of it specialisation in certain branches and industrialisation have become the most important aspects of scientific development. It is because of this reason that technical education has been so much in demand. In the earlier days education was meant for the intellectual development of man and in some cases for spiritual cultivation. The main purpose of education was to discipline our emotions and discipline our thinking, and by doing so it made us fit for a proper type of social life. With the passing of time education became broader

in its embrace and more significant in organising the society. A number of politicians made use of education for propagating their ideologies. For example, in Russia and China of yesterday some of the sayings of individuals were taught in the schools and colleges. The young minds were stuffed with certain thoughts which suited their purpose. But nowadays education is becoming more and more job-orineted. That is why technical education is assuming greater importance.

Technical education makes us skilled so that we may be able to handle the machines properly. As has already been pointed out technical education makes us specialists in certain domains of life. There are a large number of jobs which cannot be properly performed till technical knowledge is acquired.

In a developing country like India technical education is very important. It is not possible to make industry the important basis of economy, as we have envisaged, without making arrangement for technical education. That is why a large number of IIT's and other engineering colleges cater to this type of education. In this respect one thing should be kept in mind that arrangement for absorbing technical men be made. Moreover industries should be set up every year. But this process cannot go on for all times to come. At one or the other stage they will have to reduce the number of those who get technical education so that there may not be unemployed among the technical people. It is generally said that technical men can never remain unemployed because they will have their own industries but it is true in theory only. In practice it needs a good market to sell the finished goods. It is not possible to provide these two things to all the technical men.

In one of the essays entitled *"Useless knowledge"* Russel tells us that technical education makes the people inhuman and purely objective. They look at the problem purely from the technical point of view and their thinking becomes cold and calculating. This is possibly one of the defects of technical education. We should always try to have a larger outlook, comprehensive thinking and humanitarian approach. For all this there should be liberal education also. Technical education makes human beings machines but when it is tampered with liberal education it becomes more wholesome and beneficial. Liberal education not only makes us to cultivate our affections but also develops our thinking. Apart from it technical education should be a part of training after completing education and should not be an education in itself.

Technical training is more or less practical whereas education is somewhat different from learning the skill.

EXAMINATIONS

Scheme of the Essay

Exposition : Examinations have become a source of fear.
Rising Action : Suitable alternative to examinations has not been found.
Climax :
i) Examinees suffer a lot of psychological torture.
ii) Psychological tension is there before, during and after the examinations.
iii) Assessment is defective.
iv) Greater emphasis is laid on mugging up.
Falling : Reforms have not worked properly.

Examination in the field of education have become a source of fear for the examinees, a yardstick of teacher's efficiency and also an essential part of the educational system. It has been repeatedly emphasised that the system of examinations available in India is not foolproof. The educationists have not been able to find a suitable alternative to examinations; the internal assessment system has not been free from malpractices. Examinations in the field of education are very important because they determine the capability of the students as far as their intellectual make-up is concerned.

The examinees suffer a lot from psychological torture before the examinations, during the examination and after the examinations. A day before the examinations is quite troublesome. The examinees think of questions and dream of questions still they feel that they have not been able to prepare properly for the examination. Everything seems to disappear from his memory. In front of the examination hall, he is unnerved by the suggestions of other students, some say that they have prepared all the questions thoroughly, others think that certain questions are sure to be asked. These types of remarks and suggestions make them lose their confidence. During the examinations the eyes glance over the

question paper hurriedly and if the question paper happens to be difficult drops of perspiration glisten on the forehead of the candidate. He looks here and there and asks for a glass of water. On the other hand if the question paper happens to be easy the candidate fails to decide which question he should do first. After the examination the examinees remain completely dissatisfied with their own work and calculate their marks almost daily. The more they think about the examinations the more nervous do they become. As the Judgement day comes and the result is out, very few seem to be happy. Some complain of securing very low marks others remain dissatisfied.

It is some-what ridiculous to test the intelligence of the examinees within a period of three hours. There is a possibility that an examinee has read so much that he may not be able to digest the material and present it cogently. In this manner it is generally felt that the examination is not a true test of the intelligence of a candidate. More over the system of marking is not fool-proof. In other words it is not possible to be so objective in assessment as it is supposed to be; in many cases the examiners are different so standard of marking is also somewhat different. Another defect in the present system of examiantions is that the candidates totally depend upon the whim of the paper setter. It is left to the discretion of the paper setter to make a choice of the various questions from the prescribed syllabus. All of these factors go against impartiality which is supposed to be very important in education. The system of examiantions should be overhauled because without changes we may not develop the talents of the students. Now a days greater emphasis is laid upon mugging up facts without co-relating them with the practical life. This simply means that the system of education is divorced from the day-today problems of life. The candidates should be given ample time to answer questions exhaustively and a general level of intelligence should be determined by some objetive method. It has also been proposed that there should be open book system as far as examinations are concerned. It is based upon the presumption that only those who know the subject will be able to answer the questions properly, others cannot . Similarly another suggestion regarding the reforms in the examination system is to have spaced assessment of the candidate. It is in persuance of this suggestion that semester system was introduced in some of the universities of India. But these reforms have not been able to work properly and it is still to be seen, when other reforms are brought about in the system of examinations.

Scheme of the Essay

Exposition: No labour is mean if a person wants to earn his bread honestly.

Rising Action: Labour is essential for man.

Climax :

i) It is foolishness to condemn labour.

ii) Dignity of labour is necessary for a country like India.

iii) Dignity of labour also signifies that there should be no exploitation.

iv) Since independence some laws are made for bettering the living conditions.

Falling Action : A labourer is still not respected.

Ending : Attitude of the people can be changed if they are mad- to work for themselves.

Gandhiji was much grieved to see the *stark*[1] poverty and unemployment in India but he attributed it to negligence and ignorance. He said "we do not know the dignity of labour as such". In other words a shoemaker will not do any thing beyond making the shoes. he will think that other types of labour is below his dignity. Gandhiji felt that there was enough employment in India for all who would work with their hands and feet honestly. He believed that God has given everyone the capacity to work and earn more than his daily need and whoever is ready to use that capacity is sure to find work. No labour is mean for one who wants to earn an honest penny. The only thing is the readiness to use the hands and feet that God has given.

Labour is essential for man. A millionaire cannot pull on for long if he rolls in his bed all the day long and is even helped to his food. He, therefore induces hunger by exercise. This type of exercise is not necessary for a farmer because his muscles work when he tills the soil. More than 9/10 of the humanity lives by tilling the soil and perhaps they

are happier, healthier and more peaceful than others. When labour is so necessary why should a person hate labour. It is foolishness to condemm the labouring class simply because it does some work and perhaps others may not be doing. This invidious distinction of rank would be abolished if there is dignity of labour.

Dignity of labour is necessary for a country like India. Here people, so called richer sections of the society imitate the colonial rulers and think that they should distinguish themselves from the labouring class by showing themselves to be rich and treat the labouring class comparatively lower section of the society. These types of false distinctions in our society have resulted in maladjustments. This has led to the evils like that of bon dlabour and exploitation. This relation between some and the other people in the society can never be conducive to a democratic spirit. In fact democracy cannot work properly if there is any type of distinction in the society.

Dignity of labour means not only that everyone should take pride in doing manual work, it also means that the labouring class should not be considered to be inferior. That is why it has been suggested that labouring class should not be forced to labour for others. They should be provided ample facilties for working. They should be given facilities for leading a good life. It totally depends upon the policies of the government how far the labouring class is exploited. Apart from this everyone should have the right to work and if some security against implementation is provided perhaps it will become possible for the labourers to feel quite dignified

After getting independence India has been making an all-out effort to ameliorate the working conditions of the labouring class. The Shop-Act and the Factory Acts contain some provision which are directly concerned with th working of the labourers. They are given medical facilities, a prescribed number of holidays and Provident fund etc. Still much is lacking. The status of the labourer has not been raised. He is still considered to be just a mean fellow, or at least a needy fellow who can easily be exploited in one or the other way.

The attitude of the people can be changed if all the people are made to work for themselves. Till they get labourers for doing jobs it is not possible to change their attitude towards the labouring class. More over the government even in the case of factories should not make any distinction between the labourers and the officers. Labourers should

also be given some participation in the case of factories. But we have not been implementing definite policies which may improve the living conditions of the labourers. Yet dignity of labour cannot be recognised and without this recognition it is not possible for man to make progress in any field. False distinctions whether social or other wide do a great harm to the dignity of man. India is primarily a country of labourers and we should recognise the dignity of labour.

VALUE OF PROPAGANDA

Scheme of the Essay

Exposition : Today invention is the mother of necessity.
Rising Action : Propaganda has assumed a great significance.
Climax:

i) Without the help of propaganda goods cannot be sold.
ii) In social life propaganda is very important.
iii) Elections cannot be conducted without propaganda.

Ending : Propaganda is mis-used still it is very important.

In the twentieth century invention has become the mother of necessity. New things are brought into being and necessity for those is created with the help of propaganda. But this desire for publicity is not the product of this century only. People were interested in publicity even in the earlier days. King Ashok sent' *Bhikshus*' to the foreign countries for propagating Buddhism. But in the modern age propaganda is on a very large scale, for propagating ideas, advertising goods and creating public opinion.

With the emergence of democracy as the most popular form of government it is not possible to avoid propaganda. The government in order to win public confidence tries to give a lot of publicity to their own policies. Similarly political parties advertise their ideologies in order to get votes. In fact democracy cannot work till there is a proper understanding between the people in general and people in power.

In the domain of commerce so many goods are substituted for the other goods, so it has become impossible to sell them without hammer-

ing their qualities in the minds of the customers. They always try to identify the qualities of their goods with the wishes of the people. As a result of it people not only become familiar with the commodities but they also come to know about the qualities of a particular commodity. This helps the advertisers to sell their goods in a better manner.

The impact of propaganda cannot be under-estimated even in our social life. Whenever any particular change is to be brought about in the social customs it is necessary to propagate that idea so that people may not resent the change. A common man does not accept a social change because he wants to follow the beaten track. So propaganda helps in preparing the proper social climate for the change.

The methods of propaganda have undergone a change. An effort has been made to make propaganda as attractive as it is possible. Science has helped in making propaganda much more effective than it used to be in the past. People are made to believe when a particular thing is advertised with the sole intention to elicit belief of the people. Unfortunately propaganda is also used for cheating the public. The propagandists think that if a hundred lies are told a hundred times to hundred people at least one person will believe one lie. But this does not mean that propaganda should be completely abandoned. All good things are abused and can be abused so is the case with propaganda.

LESSONS OF HISTORY

Scheme of the Essay

Exposition : History is the record of the experiences of the people.

Rising Action : History can guide the future course of our action.

Climax :

i) Indians suffered because of differences.
ii) Religious kings could not succeed.
iii) Russian and French histories show that that cruel kings cannot live long.
iv) English history shows that even kings should bow before public opinion.

Falling Action : History guides us.

Ending : History is a great teacher.

History can be considered to be the experiences of the people of the past. Man has been passing through the same trials that is why the people say that the history repeats itself. Still history can give us many lessons. It can make us wiser. It can also give us the knowledge of the world around us. It can help us to predict the future correctly.

If we read Indian History, we can get one of the important moral lessons that Indians always suffered because of the differences among themselves. The Hindu kings were defeated because they could not join hands. The Muslim kings could not keep the nation united. As a result of it, the Britishers conquered India.

We also learn from Indian History that no government which was religious could succed here. Those kings who tried to impose their own religion on India failed to do so. India is a country where people belonging to different religions live so only a secular government can work here properly.

By reading Russain and French histories we come to know that the cruel kings cannot live for a long time. The Czars in Russia and Louis the king of France were cruel kings. They tried to subdue the people. Consequently there were French and Russain Revolutions. The patience of the people is exhausted and at one or the other stage, they must rebel against this type of government.

Similarly the history of England shows how the kings must bow to public opinion. There had been a struggle between the parliament and the King for a very long time. The Parliament was becoming more and more powerful though the king tried his best to remain more powerful. The kings who opposed the public opinion invited trouble for himself. So English history proves and gives us a moral lesson that Kings must bow before the people. History makes a man wiser. It tells about the rise and fall and the causes of these. History gives us a peep into the past and a hint about the future . It is a book of moral lessons. It is the law for guiding us in future.

If we do not use history properly we cannot get any moral lesson. Hitler, for example, used history to strengthen his own beliefts. If we

revive the past through history we could keep our mind open–open to all impressions. If we cannot absorb the currents of history in our thinking process we cannot become wiser. History is not a lifeless record of events. It helps us to penetrate into the human relationship.

ADVANTAGES OF NEWSPAPERS

Scheme of the Essay

Exposition : Newspapers are a good addition to our breakfast table.

Climax :

i) Newspapers give us information.
ii) Newspapers develop cosmopolitan outlook.
iii) They provide material for every type of interest.
iv) Leap in advertising goods.
v) Marriages can be arranged through newspapers.

Ending : Newspapers make democracy workable.

Newspapers have become an important accessory of the breakfast table. These not only give us some sort of work, punctuating every sip of the tea that we take but also some sort of diversion from eating. Eating is one of the activities of man that does not need much concentration Naturally if we are all the time thinking only of breakfast while taking it perhaps we may reduce ourselves to animals.

Newpapers give us information about the world around us. One of the American writers, Mr. David Thoreau, who had influenced Gandhiji also, thought that there was no need of newspapers. He pointed out that the newspapers give nothing new and nothing important. Even if this observation is correct I think that the newspapers give us information of the things happening all over the world. David Thoreau may ask about the benefit of getting that type of knowledge. In fact awareness about have surroundings is necessary for the human beings who have some sort of conscience. Apart from it this knowledge helpus in becoming the proper members of the society because he can easily plan his life and he can also manage his affairs to his own advantage.

Newspapers also develop cosmopolitan outlook because by reading newspapers we no longer think of our own town or our country rather

we think of the world as a whole. The problems of the world are the problems of human beings on the whole. As a result of it people develop a better type of outlook.

Newspapers provide some material for every type of interest. They give us stories, the crossword puzzles, the sports page, the expert's comment on certain affairs of national and international importance. Some page are meant for women and children. It is not possible to get so much of intellectual enjoyment by reading any other thing except a newspaper. Newspapers also give us information about the various things through advertisements. They can help the advertisers to boost up their sale and the consumers to consume the new goods. In other words newspapers provide a wholesome intellectual food, trade contacts and also employment opportunities. It is through the newspapers, many a time that marriages are arranged, and the lost things are found. People pay their homage to their dead relatives through the obituary notes in the newspapers. News papers make democracy workable and put an effective check upon the people in power. So by reading newspapers man becomes a full man. These develop almost all the faculties of intellect.

ARE WE HAPPIER THAN OUR ANCESTORS?

Scheme of the Essay

Exposition : Thoreau may think that our ancestors were happy.
Rising Action : Our life has become more complicated.
Climax : i) Modern mans is very busy.
ii) Our ambitions are very high.
iii) Man has lost faith in very thing.
iv) He enjoys no spiritual peace.
v) His knowledge does not give satisfaction.
Ending : Our immediate ancestors were decidedly happier.

A person like Thoreau, the American writer who influenced Mahatma Gandhi, may say that we are unhappy because our life is complicated. So he would conclude that our ancestors were more happy. In fact Thoreau, like Gandhiji, wanted that life should be very simple . There should be no newspapers, no letters, no furniture and nor

other things which make human beings to think of getting more and more. None can devy that our life has become more complicated and in this respect, our ancestors were more happy.

There is great activity today. Modern man is like frightened sheep running here and there. We are running a hundred-metre race. Consequently we do not enjoy spiritual peace. Love of money has killed our finer emotions. We consider others as cogs in the machines. We use them for our personal profit Similarly our attitude has become mechanical. Our ambitions are very high. So we ramain dissatisfied with ourselves. Modern man thinks of crossing even those limitations which earthly life puts upon them. He is thinking of becoming a guide. He has lost faith in religion and moral values. As a result of it modern man is unhappy and furstrated. He doesn't enjoy spiritual peace.

This is only one side of the picture. Modern man has more conforts of life. He can fly like birds and swim like fish. He can land upon the moon and know much about the Mars. He has knowledge that gives him satisfaction. In this manner he hopes to know the motives and desires of others. Modern man enjoys all types of material possessions. Life has become longer Diseases can be controlled; hearts can be *transplanated*[1] and limbs can be kept in a working order. Modern man has access to all types of knowledge. He can plan properly and execute it properly. In this manner, he enjoys all of those benefit which our ancestors could never dream to enjoy.

By comparing the two sides of the picture we come to the conclusion that our ancestors[2] were happier. Their wants were limited and they were self-satisfied. They were religious in their views and quite well informed about the purpose of human life upon earth. Our ancestors had nothing to fear. Wars were not so horrible in those day. Thus our immediate ancestors were decidedly happier than the modern man.

Meanings of difficult word

1. *Transplanted:replaced.*
2. Ancestors : forefathers.

IRRELIGION IS OUR MALADY

Scheme of the Essay

Exposition : When there was no law religion regulated our life.
Rising Action :Later on religion was identified with suspestitions.
Climax : i) Religion stabilises thinking.
ii) Religion develops moral outlook.
iii) Religion makes us human beings.
iv) Religion fosters healthy outlook.

Falling Action :If science gives comforts religion gives peace.
Ending : Without religion man is an animal.

When there was no law, religion regulated social life. Fear of God kept them away from sins and crimes. Religious people made them better members of the society. But with the advancement of science. religion become unimportant, People started thinking that religion is a bundle of superstitions and ficctitious[1] They lost faith in religion. But now they have again started feeling that religion is necessary.

Religion, by fixing the faith of a man, gives him some stability. Science develops sceptical [2] attitude and man starts doubting everything. This results in huhappiness. Sometimes man becomes pessimistic, and he can never remain happy If a person has faith in God, he is optimistic[3] and will always work because optimism keeps man young.

Religion, develops moral outlook. It is this moral outlook that the modrn man lacks Particularly in the International field, nations are trying to bully other nations. In the name of helping them, they are doing a lot of harm. America carried on war in South Vietnam for a killed. Israel attacked E_ypt and destroyed a large number of houses and human beings. It is nothing but lack of morality. They do not value human life and think that personal benefits should determine their actions.

Religion make us human beings. Science has reduced us to machines. We take a mechanical view of everything. We try to find motives[4] behined every activity including the mother's affection for her

child. If we adopt this type of attitude, we cannot do anything in our life. Man will become a victim of man.

Hindu religion tells us about the unsubstantial nature of this world. To them, this life is a preparation for another. So man should try to work and think properly for himself as well as for the progress of man. This attitude prepares us for death psychologically. We do not attach ourselves to earth and earthly desires. As a result of it, we refrain[5] from all types of evil courses. We become noble and good-hearted. In this manner, if science gives us the comforts of life, religion gives peace for soul. Religion cultivates[6] higher qualities among the human beings. So it is necessary to give importance to religion. Without religion man is just an animals who has never been able to acquire spiritual glory.

Meanings of difficults words

1. Fictitious–imaginary. 2. Sceptical–dubious.
3. Optimistic–one who looks at bright side.
4. Motive–aim. 5. Refrain–keep way.
6. cultivates–nurses.

MY IDEA OF HAPPY LIFE

Scheme of the Essay

Exposition : Idea of happiness varies from person to person
Rising Action : Happiness comes naturally.
Climax : i) One gets happiness by enjoying the work in hand.
ii) Enjoy every moment of life.
iii) One can get happiness out of every thing.
iv) Happiness is a state of mind and not a possession.
v) Enjoy peace of mind.
vi) Do your duty.

Falling Action :Happiness is not monopoly of saints.
Ending ; Hapiness is around us; we are to discover it.

Idea of happiness totally depends upon what a person has. If a person does not have wealth, he would hink that happiness lies in possessing wealth. Another would find happiness in meditation[1] and still others in gossiping. It is wrong to think that one can get happiness by labouring for it. It comes as naturally and as refreshingly as the morning air.

I think one can get happiness by enjoying the work in hand. If a person keeps himself mentally busy and remains satisfied, he can remain happy. Our high hopes and soaring[2] ambitions often make us unhappy. If a person thinks that every moment is to be enjoyed like every drop of wine left in a cup, he will definitely be happy.

This type of satisfaction excludes envy and jealousy. One should never think of others, happiness, rather one should remain satisfied with what one should have. The habit of comparing and contrasting and the desire to become what others are, often leaves a sorrowful heart.

One can enjoy while watching the hirds or kicking his heels upon the ground. One can be happy in catching the butterflies or by looking vacantly at the beauties of Nature. In fact one should find every moment quite absorbing[3] and should always think that every moment is the most important one. He should take as much interest in that moment as is possible. Happiness is a state of mind and not a possession. It is a product of imagination and not of labour. It is to be enjoyed through spirit and not through senses. It can be felt and not seen.

If a person can enjoy peace of mind, his is the happiest life. If we are hankering after the worldly things and desires we remain huhappy. We should do our duty without thinking of the result. Duty which God wishes us to perform[4], should be our aim. Such people will not be overjoyed by success or frustrated by defeat.

Similarly life should not be the ultimate aim of living. This is a preparation for the next life. Such an attitude makes us indifferent to the death of our near and dear ones. Though this attitude needs a great control over one's emotions, yet this can afford happiness.

Happiness cannot be monopolised[5] by saints. It cannot be the special right of the wealthy people. It is not meant only for a child.

Happiness can be enjoyed by a comman man. It is around us; we are to discover it. So a man should tune himself up for it and he will get it.

Meanings of difficult words

1. Meditation–thinking. 2. Soaring–rising high.
3. Absorbing–interesting. 4. Perform–do.
5. Monopolised–possessed completely.

WOMEN'S PLACE

Scheme of the Essay.

Expsition : In the past woman was given a subordinate place.
Rising Action : She was enslaved at another period.
Climax : i) Modern woman is equal to man
ii) She helps man.
iii) She can be a good administrator.
iv) She is taking up challenging work.
v) Woman is becoming the rival of man.

Failing Action : She has surpassed man in some respects.
Ending : Woman is as important as man.

There was a time when people used to think that woman is for the hearth. She was considered to be subordinate to man. Her whole life was spent in showering affection upon others. As a girl she had to serve her parents. As a daughter she had to tolerate the perference given to her brothers. As a wife she was considered to be the mistress of the young and nurse of the old. As a mother she had to make sacrifices for the sake of her children. So much so that one of the English rhymes says

Woman, dog and walnut tree
The more you beat them
The better they be.

In the present age woman is no longer the slave of man. "House is the girl's prison and woman's work house". She is equal to man as

far as her political rights are concerned. She takes part in almost all the activities of life. She helps man not by working home but by working with him. Household work is an additional burden upon her. That is why she has lost interest in it. She can carry on the work of the administrators properly It is wrong to think that proper adjustments of hair is the whole -day-job for a woman. It is also incorrect to say that woman is meant for just becoming the companion of man She may still be interested " in repairing her samiles and rolling her eyes" and arming herself with charms but she is no longer satisfied with the appreciation given by the menfolk. She is interested in more difficult works.

It has been correctly said that woman is becoming the rival of man. Her patience, her accuracy as well as efficiency has earned her a better status in society. In the field of education she is sure to replace man because teaching needs a loss of patience on the part of the teacher. Similarly in handling most of the jobs which need pysical labour she has surpassed man. Her humility, her spirit of self-sacrifice and above all a smile on her face wins respect from her superiors. When she has won so great a success for the outside world it will be selfishness of man to say that woman is meant for the home only. She is qualified to take all types of jobs, even risky jobs like that of spying. So it will not be in the fitness of the things to say that women were meant for home.

RECOLLECTIONS OF CHILDHOOD

Scheme of the Essay

Exposition : Childhood has been praised by man.
Rising Action : But I can recall only the bitter memories.
Climax :

i) Every one cheated me.
ii) Every one gave a moral leason.
iii) We were befooled by the teachers.
iv) Studies bored us.
v) I stole the pen of my father.

Ending : Childhood is a period of slavery and ignorance.

Childhood has been praised by the poets and philosophers. They

say that innocence and liberty of childhood cannot be enjoyed in the later life. Wordsworth says, "Heaven lies about us in our *infancy*, "[1] It is also said that child is a "mighty *prophet*, "[2] That is why people remember their childhood and miss it badly. But I have only the bitter memories of childhood to recall.

During my childhood, my innocence was exploited. Servants used grab my pocket-money. The shopkeepers would charge more. I was put off by my parents only with a toffee or some other sweet thing. Many times my elder brothers and sisters would give me a slip and go to the market. Similarly I was robbed by the older boys of my toys. I remember one incident when my father left me in a restaurant for my lunch. The *bearer*[3] ate away everthing by just telling me that it was very good.

During my childhood I considered myself to be the slave of every one. If I spoke anything they would snub me. If I did anything, they considered it an act of mischief. Everyone would give me a moral lesson. Everyone would comment upon my activities. As a result of it, I many times felt nothing more than a slave.

I cannot forget my school days. Foolishly enouth I used to consider my teacher as an all-knowing person. I believed every word which he spoke. Once he told us that bicycle is called so because it has twenty-two parts. Now I realise how foolish was the idea? Similarly we used to think that teachers during their school days must have been extremely intelligent. I remember that even when the teacher was incorrect, he wanted the children to say that he was correct. In our neighbouring room the teacher used to beat the students badly. Their cries seemed to rend my heart. I used to feel that school is just like a place where punishment is given. I also remember how we used to wait for the last bell to ring. It was fun to come out of the school. But after coming home we were again asked to study. So by thinking of studies all the time, I used to feel extremely bored.

One incident of my childhood I can never forget. Incidentally it recembles Mr. Gandhi's experience as a child. I had stolen a pen from my father's pocket. It was just a curiosity to write with a pen. But I did not know how to use it. So I broke its nib and I kept it at the same place. But father was quick to discover it and intelligent enough to suspect me. That interrogation of the father I can never forget. He later on imprsioned me in a room till I *confessea*[4]. So I personally felt that the period of childhood is not so happy a period. One depends upon others.

One has to obey everyone. One cannot feel free.

Meanings of difficult words

1. *Infancy*–childhool. 2. *Prophet*–one who fortells about future.
3. *Bearer*–waiter. 4. *Confessed*–admitted.

IMPORTANCE OF LEISURE

Scheme of the Essay

Exposition : God created the wore in six days and and took rest on the seventh.

Rising Action : Men must remain free for some time.

Climax :

i) After a spell of work rest is necessary.
ii) Nature leaves its impressions during leisure time.
iii) Churchil's example.
iv) Machines have provided us leisure.

Falling Action : Some think that man has not utilised leisure properly.

Ending : Leisure is invaluable:

They say that God created the universe in six days and took rest on the seventh. Of course, it is necessary to have some rest after hard work. No doubt in the present day world, it is a sin to be idle, but it is necessary to enjoy leisure. Without leisure man would become a machine. If he does not rest for a few moments in which he can live as he likes to live,he would consider himself a prisoner of customs and circumstances.

If a work is done continuously it will lose its charm. No doubt it becomes the routine of life, but the real interest is lost. Without taking interest, one cannot do one's work properly. During the moments of leisure one's mind will be free to have all types of impressions. Let Nature leave its own impression upon his mind or let idle fancy crowd his brain. If this is not done man develops bitterness towards life and work.

For the *manual'* workers physical rest is necessary. Similarly for those who do mental work mental rest is necessary Churchil during the Second World War used to work for more than eighteen hours a day but

for two hours he would just see a movie. This was just a sort of diversion. Leisure gives us time for *relaxation*[2] , rest or diversion. Machines have provided us enough spare time. Russell in one of his essays says that perhaps man will never be able to make use of spare time. He says that even now-a-days people regale themselves with very cheap type of entertainment. He thinks if the period of leisure is increased, man would become vulgar. In fact nobody can doubt that leisure should be there whether we use is properly or we do not use it properly.

Even if we look at the beauties of Nature, we get spiritual peace. If we watch the birds flying in the sky, we feel happy. If we read an interesting novel we become better qualified for harder work. If we get a few moments for gossiping with others, we definitely enjoy the work which is to be taken up. Leisure if utilised properly can help us in many ways. During this period social work can be done. It is during leisure that man develops certain qualities. It is again with leisure that we can pursue our hobbies. In this manner leisure is invalubale and its benefits cannot be so easily estimated.

Meanings of difficult words

1. *Manual*–those who work by using physical energy.
2. *Relaxation*–taking rest.

VALUE OF GAMES

Scheme of the Essay

Exposition : Games give more than momentary pleasures.
Rising Action : Games cultivate our outlook.
Climax :

i) Games serve as a diversion.
ii) There is no jealousy or envy in games.
iii) Games give us moral lessons.
iv) Inter-state games foster understanding.

Ending : Games help in making our life better and enjoyable.

It is a pleasure to be a spectator who shares the emotions of the players. On the other hand, a player feels the *thrill*[1]. It is not only a

momentary pleasure that makes games important. Games can *mould*[2] our personality and can also build our body. Games can cultivate an outlook which is necessary for leading a good life. They develop thinking which can be considered the right type of thinking.

Playing of the games is a good fun. When a person is tired, it serves as a *diversion*[3]. While playing, one can enjoy many things in the game. The enthusiasm with which the game starts is itself quite refershing. The *tempo*[4] with which the game is played is quite satisfying. The feelings with which the ending of the game is associated are quite moral. Games provide fun because there is no jealousy or envy. It is played to win, but without employing under-hand means. That is why it becomes a fun.

Games give us many moral lessons. No person can play foul while playing the game. If this very moral principle is adopted in our-to-day life, it will definitely be a good life to lead Moreover, games teach us the lesson of obedience. If the captain of the team is not obeyed, it is not possible to win or play properly. Similarly games teach us team spirit. If any player plays individual game, he will never be able to help the team to win. Games are to be played with the spirit of playing together. All of these qualities are important in our daily life. Life itself is a game in which foul play would kill the real spirit of the game. It there is no team spiri or cooperation the world will never be able to make progress. Similarly obedience of authority is necessary for socially organised society.

Games teach us that we should be indifferent to victory or defeat. Victory should not make us overhappy and defeat unhappy. If we play the game of life with this spirit, we will be sucessful. Defeat often depresses us. Consequently, we fail in our mission. Moreover, as we always try to win, the spirit of healthy competition is developed.

Olmpyic or inter-state games help in understanding other nations. The players of the different countries become the ambassadors of those countries and spread their messages. When all the players live together and play with the sole desire to win, they develop international cooperation. So games help in making our life better and more enjoyable than any other activity or diversion of man.

Meanings of difficult words

1. *Thrill*–joy. 2. *Mould*–shape. 3. *Diversion*–pastime.
4. *Tempo*–enthusiasm.

STUDENTS' UNREST

Scheme of the Essay

Exposition : Students go on strike and indulge in violence.
Rising Action : Students, unrest is not limited to India only.
Climax :

i) There are various reasons for this unrest.
ii) Education is not keeping pace with changing circumstances.
iii) Educational institutions have authoritarian set up.
iv) There is politics in universities.

Falling Action : Students unrest cannot be finished by the present techniques.
Ending : There should be moral uplift.

We hear students going on strikes or burning the furniture of the colleges. As soon as there is some trouble in one university it spreads in other Universities. As a result of it, it becomes a problem for the Government to manage. The education of the students suffers University becomes the hot-bed of politics. Students develop tendencies to disobey. The whole nation may suffer because of it.

Students' unrest is not limited to India only. That is why it is generally thought that there must be some more serious and psychological reason than what we have been able to discover. Some have suggested than education has not been keeping pace with the changing circumstances of life. In life there are many temptations, particularly for a young man. There are games, cinemas, concerts. etc. All of these wean away his attention from studies. As a result of it, he is unable to concentrate and wants that he should be promoted without taking examinations. So, he comes in clash with the authorities. Another psychological reason is that young people have become democratic but education is still anthoritarian. So the students do not like the authoritarianism prevalent in the Universities. Moreover the students have their own problems which the teachers and the professors completely ignore.

Universities have become the arena of plitics. The Vice-Chancellors are appointed to favour certain political men. Similarly the elec-

tions of student's Councils have brought politics in the colleges and the Universities. Consequently the innocent students are generally exploited by the politicians.

Student's unrest cannot be finished by permitting only a limited number of students to get higher education. Otherwise also it is a negative approach. Universities should not be allowed to become a place for politicians. If this thing is not done, indiscipline among the students may spread throught out the country and may do harm to the whole nation. Indiscipline among the students means that the future generation has become corrupt and the country will sink to the lowest level.

PLEASURES OF READING

Scheme of the Essay

Exposition : Reading maketh a full man.
Rising Action : Books never betray a person.
Climax :
i) Studies serve for delight.
ii) Wise people use their studies.
iii) History makes men wise.
iv) Every defect will be removed by studies.
Falling Action : We sink miseries in reading.
Ending : Books change splendour into fragrance.

"Reading maketh a full man." Reading poetry makes a man imaginative whereas argumentative prose develops logical thinking. Shakespeare's dramas take us into the world of romance where realism exists by side. Keats' poems open magic *casements*[1] for us. We learn the ways of the world from the books. These are companions who will never betray if we are faithful to them.

"Studies serve for delight, for ornament and for ability". When a person has no company, books give delight. It serves as an ornament when a person talks to another one. Conversation punctuated by the great writer's opinions becomes impressive. Moreover, through reading

books one acquires the capacity to conduct the affairs properly.

Cunning people misuse their studies, simple men admire them but wise people use them. A criminal minded person will commit crimes more cleverly by reading detective novels. On the other hand wise people get good guidance from them in their work. They get success which gives happiness. Studies give confidence and confidence overcomes *hurdles*[2] .

Histories make men wise; poets witty; mathematicians *subtle*[3]; and philosophy deep. So if a man cannot concentrate let him study mathematics; if he cannot be discriminatory let him study philosophy; if one cannot argue one should study the lawyer's cases. So every defect of the mind can be *remedied*[4] by reading different subjects.

When the harsh realities of life depress us we can read *Arabian Nights*. For some time we forget that in this world people sit and hear each other's groan. We start feeling that life is a long holiday. Moreover, we *cultivate*[5] moral outlook by reading novels and dramas. Similarly we may learn more about Joan of Arc from Shaw's drama *Saint Joan* Poems stir our emotions and give us a thrill. Through books *splendour*[6] is changed into fragrance.

Meanings of difficult words

1. *Casements*–windows. 2. *Hurdles*–obstacles.

3. *Subtle*–sharp in intellect. 4.*Remedied*–set right.

5. *Cultivates*–develops. 6. *Spendour*–grandeur.